
WHY TO LIVE



BY
RAM PADA MAITY B. A. B. T.

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To be had of

ORIENT BOOK COMPANY

9, Shyama Charan De Street, Calcutta

(Near College Street and Harrison Road Junction)

Published by
Ram Pada Maity B. A. B. T.
C/O. Dr. Manindra Nath Das B Sc M. B
6. Nimtalla Ghat Street, Calcutta.
(1st Floor, Road side)

Printed by—**N. RUDRA.**
Rudra Printing Works,
9A, Siroar Bye Lane, Calcutta.

INTRODUCTION

My reader, let me place before you some information in a systematic way what I think shall convince you of its importance in the practical life. It is but a theory, though looked for by every one sooner or later ; but its importance cannot be ignored, since it is found as the basis of almost all the activities in the practical field.

The question—why to live, arises in the mind of everyone sooner or later. It invites answers from different sources, but we regret to have got no common answer. Some great men have admitted the saying, ‘Because God wishes’, as the common answer to the query. But the answer is rather admissible than conceivable. It is admissible, because some great men have accepted it and because we find no other as the common answer.

All physical researches end then and there, when some common element is found as the inmost self of every physical matter. The chemists cease to research, as they find out a common element that can be transformed into all varieties of chemicals. Similarly, we too, cease to answer the query—why to live, when we have a reply to it satisfactory from every point of view.

There is many a genius, but the marvels of physical science have attracted their serious attention to the materialistic world. In consequence, they pass

their most valuable part of life in materialistic activities. In course of years they chance to meet with varied questions on the secrets of life. Then their time and energy hardly allow them to personally find out clear expositions of the same. In addition, failures of physical science to give them ease and happiness to their contentment, inevitable destruction of health and prosperity, cares for auspicious success of their progeny, and fears of death and accidents make them more and more bewildered day by day. A company of cunning fellows understanding their weak point takes advantage of it. They introduce themselves as selfconscious persons, and professionally preach some sermons of saints and the saint-like to disperse the mist of bewilderment of the same. Their preaching, of whatever worth it may be, serves the same specially in declining years, as a prop to a person about to be drowned.

A householder is great in his own place. But the truth appears dim in the dazzling light of asceticism. In sphere of religion house-holders appear somewhat like culprits. So they are favoured with some duties of asceticism. But really they are not what they appear. Their duties cannot be the duties of ascetics, however glorious. Their duties have their own speciality that lacks no beauty truly admirable.

This is an exposition from householder's point of

view that cannot be humbled in the light of asceticism. Success of the theory is confirmed by the truth—'Slow and steady wins the race.' Its worth cannot but be admitted, if the case of majority is considered from the point of general debility due to the influence of the iron age.

Attempts have been made to disclose that the secrets of life are intelligible through such principles that are not horrible, but gladly acceptable and practicable to be interpreted into general activities of every one's daily life. I have said nothing new, but have systematised some known things to give you a general principle to solve the varied problems on the secrets of life by the wise application of the canon laws, comprehensively dealt with in your respective religions.

I shall be highly thankful, if I can like a broomstick remove the abuses of the subject from the minds of the educated, that therefrom may flash out light and more light to disperse the gloom of ignorance of the mass.

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INDEX.

N. B. My reader is requested not to overlook the Introduction and the Appendix.

Subject	Page
I. The question—Why to live	1
II. Appreciation of Beauty, the Source of Joy	3
III. Beauty, the Compound of Outward and Inward Beauties	6
IV. Love, the Attraction towards Beauty	8
V. Love—the Spring of Joy	11
VI. Conjugal Love & its Supremacy	13
VII. Secular Love in quest of the just Object of Love .	14
VIII. The just Object of our Look-out	19
IX. Necessity of the Development of our Beauty for Union with our Beloved	1
X. Culture for the Development of our Beauty	25
XI. How to culture the Qualities to Development of our Inward Beauty	29
XII. Practical Means of the Development of our Inward Beauty	35
XIII. Man and Money on the Secrets of Life	39
XIV. Man and Money in the Pursuits of the Life's End	43
XV. Man and Money in the Principle of Utilisation	51

I began to carefully observe the nature and the reason of so many necessities of life. This made me understand, some necessities give us pleasures, some remove what are against our pleasures, and some do both.

Observations to answer the question

A sweet song gives us pleasure, a well selected medicine removes many troubles of body and mind, and good food not only removes the pain of appetite but also gives us pleasure by its special taste

However, some deliberation lets us know that every necessary of life is verily intended for pleasure. What keeps off the troubles of life is meant for pleasure, and it is understood that all the necessities of life serve the same purpose, direct or indirect.

Pleasure, the common end of all necessities of life

We speak for pleasure, we think for pleasure, we sleep for pleasure, and what not for pleasure & its necessity for joy? In fact, our every form of self-expression is meant for pleasure. But what is pleasure? Pleasure is that which pleases, and that which pleases gives us joy. So it is for joy that we run after varied pleasures of life

Therefore, whatever we do, we do for joy. No necessity of life is without joy, as its basis. We do everything for joy, and stop wherever we find something against it

We do everything for joy.

Our every activity is meant for joy. This is a universal truth of all ages. It is for nothing but joy that babies crawl about, boys and girls unceasing joy. "play about with the highest pitch of the end-all of all desires their voice, the youthful linger to love matters, the grown up run after riches and fame, the old make gossips, and the devotees devote themselves to their deities. Whatever one does has joy as its underlying end. But why does one divert oneself from one object to another? It too, is meant for joy and for nothing else. The fact is that one cannot find in some object as much pleasure as to give ceaseless joy, and so every one gropes about in various objects to find joy unceasing,

Our ever wished for object of life therefore, is unceasing joy, and that our life is verily intended for its realisation admits of no doubt

CHAPTER II

Appreciation of Beauty, the Source of Joy.

A stimulus causing pleasing affection goes by the name of beauty. In other words, beauty is what pleases i. e. beauty is that which gives us joy. So we find the necessity of beautiful objects and actions. It is for joy that we run after the beautiful. Besides beauty,

Beauty, the
Source of Joy.

nothing is found to give us joy. The only source of joy therefore, is beauty.*

Beauty has its diverse aspects. But no aspect of beauty can give us joy, unless it is appreciated.

~~Beauty without appreciation is unattractive~~ Joy solely depends on appreciation of beauty. There is a beautiful figure behind the screen before you. The

figure being out of your sight, you cannot appreciate its beauty, and so you feel no slightest joy. Thus we sometimes overlook many beautiful objects, simply because we are then too inattentive to appreciate their beauty. An object appears to us beautiful or ugly, according as we appreciate or deprecate its beauty. You can appreciate some beauty, but I cannot the same. This is why what is beautiful to you proves ugly to me. For joy therefore, we should not only have beautiful objects but also appreciate their beauty.

Nothing is found quite void of beauty. Even the object appearing ugliest to you can be found to have possessed some sort of beauty if that is unbiasedly

~~Omnipresence of beauty~~ judged. Every object therefore, is beautiful in some respect at least. Besides, every object has its own speciality.

* Money is deemed to give us joy. But money itself cannot give us joy, it enables us to possess many beautiful objects whence we get joy. So the source of joy is not money, but it is beauty.

of beauty. Speciality of beauty in different objects again differs in quantity too, and that is why beauty of some object is more attractive than that of another. In fact, every thing or everybody is endowed with beauty of some sort or other, more or less. Omnipresence of beauty is an intrinsic truth in all climes and ages.

Different aspects of beauty require different means

Different aspects of Beauty unfold by different means of their appreciation. to be appreciated. Generally we have some senses and mind as the means of appreciation of beauty.

Beauty appreciated with our eyes is termed good look, with our ears sweet sound, with our tongue good taste, with our nose good smell, with our skin good touch, and with our mind good thought. But nicety is the common term. Whatever beauty is appreciated with any of our senses and mind or with the mind

Necety is the common term in appreciation of different aspects of Beauty by different means alone is declared nice. What is pleasing to our eyes is called nice, what is pleasing to our ears is called nice, and so forth. Whatever pleasant we see, hear, taste, smell, touch, speak, handle, step on, secrete, or think is termed nice. Thus nicety is the common name of different aspects of beauty, appreciated.

Joy is the common out-come in appre-

Beauty therefore, being appreciated by different means unfolds its

ciation of all aspects different aspects. But joy is the of Beauty. common out-come of every aspect of beauty appreciated.

However, beauty has too many aspects to be appreciated with but a few senses and mind, we possess Had we one sense less, we could not appreciate that aspect of beauty as we can now with the sense. Had we one sense more, we could appreciate a new aspect of beauty now unknown to us.

Beauty being omnipresent, what is necessary is
 Appreciation of to stress on appreciation of beauty for
 Beauty for joy joy, the ever wished-for object of life

CHAPTER III

Beauty, the Compound of Outward and Inward Beauties.

Beauty may be outward or inward, and requires Two aspects of Beauty different means to be appreciated.

Beauty, we appreciate with our sense organs * is truly outward. Hence it may be justly called outward beauty. The outward beauty is appreciated with our sense organs through the help of the mind.

* Eyes, ears, nose, tongue, skin, speaking organ, hands, legs, anus and sexual organ.

Beauty outward & its appreciation But for the help of the mind, no outward beauty is appreciable to us. Hence being inattentive, we cannot appreciate some beauty though it is exposed to our sense-organ.

By outward beauty we mean fascinating looks, sweet sounds, pleasing smell, palatable taste, agreeable touch, interesting talk, delightful handling, pleasant walking, easy secretion, satisfying co-habitation, and sound sleep.

Beauty inward and its appreciation Beauty, we appreciate with our mind only is quite different from what we appreciate with our sense-organs. This is quite inward, and may be well termed as inward beauty. The inward beauty is appreciated with our mind only. So it is called fully abstract, and has nothing to do with the sense-organs. It consists of noble qualities, and so deals with the nature ennobled that requires mental operation to be appreciated.

Omnipresence of beauty both outward and inward. Beauty being omnipresent, every object possesses beauty both outward and inward. It is true to animate objects as well as to the inanimate. So every thing and every animal is more or less endowed with both kinds of beauty, outward and inward.

A beautiful object therefore, is pleasant to us not

only outwardly but also inwardly. That is not only outwardly beautiful but also qualified. In fact, that is nice in both the respects in some quantity or other.

The outward appearance is generally the proper dressing of inward reality. It is sometimes otherwise

Outward beauty is just the dressing of inward beauty

in an artificial state, but naturally it is just the same. A child is born beautiful outwardly as well as inwardly. Its outward beauty is just

the dressing of its inward beauty. But with the advance of age, the two aspects of beauty may not agree with eachother as a result of some vitiating influences that cause an artificial state. Every one however, has natural affinity for inward beauty ; and no one's inward beauty is fully vitiated by any influences however strong, and that is why none is found quite void of inward beauty.

My reader therefore, is expected to mean by Beauty, the compound of outward & inward beauties

CHAPTER IV

Love, the Attraction to-wards Beauty.

Beauty awakens with its pleasing charm a system of feelings that concentrate about it, and the system of feelings growing deep-rooted in course of time is

Love is the attraction towards beauty.

termed the sentiment of love. Or, simply to say, beauty both outward and inward has some pleasing charm which causes an attraction to-wards it, and the attraction to-wards beauty goes by the name of love.

Attraction to-wards beauty varies as its appreciation. The more we appreciate some beauty, the more we feel its attraction. In other words, the more we appreciate some beauty, the more we love it.

Love is the attraction to-wards beauty. It is true to cases of all, animate or inanimate. So beauty of not

only the animate but also of the inanimate attracts us more or less.

Universal applicability of the truth. But appreciation of beauty requires time generally, and that is why it generally takes time to form the sentiment of love, i.e. to cause as much attraction as to give us joy sufficiently.

Let us take an example of an inanimate object, say, camphor. Its outward beauty is its good scent

An example. and fine white colour. Its inward beauty consists of some qualities, such as, it is carminative, it causes coolness, it is an antidote to some medicines, it is a good specific for cholera, etc. As soon as we appreciate its beauty, as said above, its beauty exercises its pleasing charm on us and we

then cannot but love it. Thus we are apt to love good food or drink, good talk or music, good sights or smells, and so forth.

We being animate can better appreciate the beauty of animate objects. This is why we can better love an animate object than we can, an inani-

An example. mate one. The outward beauty of some animate consists of healthy appearance, the proportionate size, the good cut of face, the complexion and the glaze together with proper dress * and decorum. And the inward beauty consists of some noble qualities found with the same. As soon as we appreciate the beauty of the object, attraction takes place and we cannot help loving the same.

It is appreciation of beauty that causes the flow of love. So, the better we appreciate some beauty, the

The secret of love more can we love it. We can better
for equals. appreciate beauty of our equals
than we can, that of any other among us. Hence we can better love our equals. Man can love man better than any other animal. A boy can better love another boy than he can, a young or an old one. Thus goes the sympathy of numbers.

Attraction of beauty sometimes varies as the individual inclination. The secret lies in the fact, that

* Dress may be excluded in cases of the sub-human.

Individual inclination for different aspects of beauty,

an individual inclination facilitates the respective appreciation of beauty. But the cause of this inclination is rather obscure. We all

are the beggars of beauty. I am beggar of this beauty, and you may be of another. We ourselves cannot fully and clearly speak out what beauty we are beggars of.

Beauty therefore, has an attraction, and it is love.

Omnipresence of love

Beauty being omnipresent, 'beauty's attraction' or love reigns everywhere.

Hence we cannot but fall in the snares of love, more or less. Love i.e 'Beauty's attraction' is omnipresent—an open truth of the universe.

CHAPTER V

Love—the Spring of Joy.

Love is the attraction to-wards beauty. So love flows to everything and every one, as beauty of some kind or other is found in all.

Love for everyone & everything. There are numerous things and persons before us. We love each of them more or less, though not consciously at all times.

Our love for some persons or things sometimes appears nil. But time comes and enables us to realise that our love for them has not ceased to flow.

Non-existence of love for all is but seeming.

That it sometimes appears nil is due to our much diversion to some other object or objects.

We, the Bengalees are verily expected to love one another. But so long I am in Bengal, my love for some Bengalee sometimes seems disappearing. While

living away from Bengal when I chance Examples. to meet there with some Bengalee, my

heart leaps up to have seen him and I take him as my kith and kin, though he was so long quite a stranger to me. This is ever true for all and in all places. Thus our love for humanity is well understood, while we chance to live out of humanity's reach. Likewise, we well appreciate the worth of many neglected things whenever we feel their necessity. It is owing to our diversion to some other objects that they seem neglected, but really nothing is without our love.

Beauty appreciated attracts us, and from attraction of beauty springs up our joy, the ever wished-for object of life. So our joy flows from beauty, our object of love. We feel joy in everything of our be-

Our beloved the
spring of joy.

loved. Love is blind. We are so much attracted by the bright side of our beloved that we remain blind

to the dark side. His odour is most pleasing to our nose, his look is most charming to our eyes, his very touch is unspeakably agreeably to us, his voice is the sweetest to our ears, and the very thought of him is

like a most taste-ful elixir to our mind. In fact, everything of our beloved readily overflows our senses and mind with heavy showers of joy.

CHAPTER VI

Conjugal Love & its Supremacy.

Man can best appreciate human beauty Over and above, man is divinely so created that men can best appreciate women's beauty and women men's beauty. That is why men are easily charmed by women, and women by men

The best appreciation of beauty causes the best love. Hence no love of ours is so intense as that between our two sexes, spoken as conjugal love.

Love is known to have four varieties, namely (1) a servant's love for the master, (2) friendship, (3) affection i.e. parent's love for the children, and (4) conjugal love

Every variety has its own speciality. Besides, in friendship is found a servant's love for the master over and above the speciality of friendship A friend behaves with his friend as a friend, and sometimes as a servant if some occasion arises

Nature of Affection Not only a servant's love for the master but also friendship is found in affection, besides its own speciality. A parent behaves with the child as a parent, and also as a friend or as a servant, as the occasions need.

The nature and supremacy of Conjugal love. In conjugal love, all the varieties are found. A wife behaves with her husband, not only as a wife but also as a child, as a friend, or as a maid servant as is required to befit the occasion. Similarly, a husband behaves with his wife, not only as the husband but also as a child, as a friend, or as a servant to suit the occasion. Therefore, conjugal love is the compound of all varieties of love, and so its sweetness and intensity are incomparable.

Conjugal love, the source of the best joy. Joy varies as the intensity of love. Conjugal love being the best and strongest of the sorts, the best and vigorous joy can verily be had from conjugal love.

CHAPTER VII

Secular Love in quest of the just Object of Love.

Conjugal love for joy of the best sort. What we want is the incessant flow of joy of the best sort. Hence we must have, as discussed in the previous chapter, conjugal love with our be-

loved If we can have this, joy of the best sort is unquestionably attained. Now the question is how to make it incessant.

Beauty has a good many aspects, and every aspect has its numerous varieties Good taste is a general aspect of beauty, as good look, good sound, good smell, good touch and so forth ; but by good taste we mean not sweet taste only, but also many other tastes, as sour, bitter, pungent, etc.

General and particular aspects of beauty, and our need.

agreeable to individual liking in different occasions. Sweet taste is one of the various particular aspects of taste. However, every variety of beauty, general as well as particular has its own speciality, and so every variety is verily desirable. This is true in all cases. Beautiful look of a human being belongs to a general aspect of beauty, but it varies in the different beings. Beautiful look of a person has its own speciality, and is different from that of another. Similarly, sweet sound of a music has its own speciality and is different from that of another. Therefore, what we want is every speciality of all aspects of outward as well as inward beauty, general and particular.

Intensity of joy varies as the quantity of beauty appreciated. We should have there-fore, beauty in sufficient quantity that we may have joy to our heart's content.

Intensity of joy varies as the quantity of beauty appreciated.

So, for joy unceasing we require every variety of
of beauty, known as well as unknown, in as much
quantity as can fully quench our
thirst after it ~ We should have
therefore, conjugal love with such
an one in whom must we find lack
of no variety of beauty in any quantity This is just
what can give us incessant joy to our heart's content,
as the end-all of all desires.

We fall in love with some body at first with most
earnestness Sometime after, our experience shows
what variety of beauty in what quantity is wanting
in him or her In consequence, does
Futility of
secular love.
our love for him or her retrograde, and
flows to another Thus we run from
one person to another, but we find no body ever
dearest to us.

Every body's beauty has its own speciality in a
definite quantity You are truly beautiful, but are not
so beautiful as another Thus beauty varies in spe-
ciality as well as in quantity with
Defects of
every one's
beauty.
different persons That is why your
beauty, however charming at first fails
to prove so for long. So there arises in
us, much despair to our greatest displeasure, and our
joy so much expected proves a mirage. Thus we run

about from one person to another with more and more mortification.*

Some say, it is sexual affinity that makes men run after women, and women after men. Were it so, any man would be satisfied by any woman, and any woman by any man, as almost no person lacks ability for the sexual pleasure. But

Attraction of beauty is not mere sexual affinity

they are attracted with something more, and that something is beauty both outward and inward. It is for beauty that even a wife forsakes her most sincere

husband, and a husband his devoted wife to run after some body else to her or his liking respectively.

Sexual affinity is the attraction of one of the varied

Difference between conjugal love and sexual affinity.

aspects of outward beauty, enjoyable with a definite sense-organ of ours. Hence sexual affinity which causes but a single variety of sense

pleasure cannot be the only cause of so much attraction between two sexes. Sexual affinity therefore, should better be understood as an attraction of a general aspect of outward beauty. But conjugal love is the attraction of all aspects of beauty including

* Such can be said on inanimate objects also. Nothing is nice in all respects. Besides, nicety of everything varies not only in speciality but in quantity also. So we run about from one thing to another through more and more despair of contentment.

sexual one In fact, sexual affinity is a significant part of conjugal love.

There is no question of compulsion in the world of love. There are some obligations in the tie of marriage. But no obligation can stand against the

Influence of every variety of beauty over all. natural attraction of beauty. Every one's beauty has its own speciality and therefore, a special attraction

That is why every variety of beauty, if appreciated, influences all without any distinction

Sometimes a person is found, so mad with the beauty of another that he (or she) often neglects the

Secrets of maddening love beauty of some others There may be either of the two causes The person is too absorbed in the beauty

of the beloved to appreciate other's beauty ; or, no new variety of beauty of more intensity appears before the person. So the same sticks to the beauty of the beloved. But there appears an ebb tide in the attraction of any kind of beauty, however strong, and the person is sure to divert himself (or herself) to the service of some other beauty, sooner or later.

Some possess a good many beloveds, and yet they

The result of increasing the number of beloveds. are not happier On the other hand, their mortification increases with the number of their beloveds.

Thus we much suffer in the world of love, and pass downward slopes to death hopelessly.

It is difficult to say how long we have been thus wandering about to find out one who possesses every variety of beauty in all quantity.
The goal of life

If we can love such an one, must we attain the end-all of all desires, and all our efforts shall readily stop then and there. Such an object of love shall be the just goal of life.

CHAPTER VIII

The just Object of our Look-out.

We all are the beggars of beauty, the source of joy.

Every beauty has its own speciality to attract us more or less Every variety of beauty has its own novelty as well as intensity, and there is no variety of beauty but attracts us more or less.

Our nature is such as cannot be satisfied with but one or a few kinds of beauty in some quantity All varieties of beauty in infinite quantity is just the look-out of our nature. My reader, I venture to provide you with any variety of beauty you like best, provided you are sure to stick to that kind for ever. One's beauty is of such a type as is wanting in another. On the other hand, the beauty of the latter cannot be found in the former. Every

Beauty infinite in variety & intensity is just our look-out.

one's beauty has its own speciality in variety as well as in quantity, and all of them are attractive. So we cannot be satisfied with but one or a few kinds of beauty, however charming.

I am beggar of this beauty, and you are of another. I love you and you are to love me in return, as the response to love is natural. But your love may not be as strong as mine, which is due to the fact, your beauty is very attractive to me but mine may not be so much to you. You therefore, run after some other beauty. Your beloved again may run after some other

Futility of secular love.
else, without proper response to your love. Or, fortunately it may be the case, two persons love each other equally and very warmly. In that case too, their love is to so exist, as long as either of them is not influenced by some new variety of beauty of more intensity. Besides, the flow tide in their love is sure to be followed by the ebb tide through familiarity. Such is the lot of our secular love.

We all are the beggars of joy. But a beggar cannot satisfy a beggar; so none of us can give another full satisfaction in spite of the best efforts. What a beggar can spare is a portion of the alms, he has received. So we do one another.

A beggar to fully remove his wants must go not

One cannot give
another joy to the
entire satisfaction

to another beggar, but to him from whom the beggars get alms. We should therefore, first ascertain who is the just source of joy, and then proceed there for joy to our full satisfaction. Beauty being the only source of joy, the object of our look-out must be beautiful, and needs possess to give us joy to entire satisfaction, everlasting beauty in all varieties and quantity appreciable to us. Being ever infinitely beautiful, he shall give us unceasing joy asking nothing in return. Such an one is just the object of our look-out to whom should we proceed to secure unceasing joy to our entire satisfaction.

CHAPTER IX

Necessity of the Development of our Beauty for Union with our Beloved

Our beloved is intended to be infinitely beautiful.

None but a beautiful one can have a beautiful person as the object of love. Every one of us is in look-out for such an object of love, but to have the same we must be to his liking. We forget to deserve before we desire, and so we meet with disappointment. Many run after beautiful or extraordinary beautiful persons to have them as the objects of love, without proper heed to their respective deserving for the same. So they are disappointed, or

the union fails to be a happy one. One who is beautiful verily possesses beautiful liking. Hence whatever or whoever is chosen by a beautiful one cannot but be beautiful. It is indeed a universal truth. My reader, if you are beautiful, your choice, whatever or whoever it may be, is sure to be beautiful. One therefore, in order to have a beautiful person as the object of love must be to his or her liking, and consequently needs be beautiful. None but a beautiful one can have a beautiful person as the object of love,

Accordingly we are needs to be beautiful Mere outward decency with some fashionable dress and decorum shall never suffice to obtain such an object of love. Utmost decency both outward and inward is essentially required for the same

We are expected to be beautiful to the best of our capacity.

To have such a beautiful beloved we must indeed be beautiful, but we cannot be as beautiful as he, either in variety or in quantity. Our everything is limited and we cannot go beyond the limit. And he too, being so beautiful does not expect from us what is beyond our nature. So we are to be beautiful to the best of our capacity.

We cannot change our appearance but can be

What beauty is
expected

healthy. We cannot change our complexion, but can give it much glaze. We can very well culture the good qualities to their best development, and there-by can ennable our nature. These are sure to make as possibly decent both outwardly and inwardly.

Thus being utmost beautiful outwardly as well as inwardly, we are sure to obtain his choice. However, it is not the fact that we will first be so beautiful that we may secure his choice. The

The more will we be
innocent and beauti-
ful, the more will we
grow to his liking.

more will we be beautiful, the more will we grow to his liking. But we hence must ever be innocent. My reader, please let me suppose that you regularly use some toilets. The more you use them, the fairer you grow, provided you all the while keep away from all the filthy things, as, dust, clay, dirty dress and the like. Similarly, we are required to be innocent while exercising the means to be more and more beautiful. This is just to make us dear to our beloved

Acceleration of the
attraction of our
wished-for object
of love.

The more are we beautiful, the more are we attracted by our so ever wished-for object of love. This is justified by two causes. Our wished-for one being beautiful specially likes but the beautiful and attracts

such among us. Secondly, one must be beautiful to appreciate some beautiful. Hence, the more are we beautiful, the more can we appreciate his beauty, and the more can we appreciate his beauty, the more are we attracted. Therefore the attraction of our ever wished-for object of love is doubly accelerated for the said reasons, provided we grow more and more beautiful in all respects.

There can arise no question of his dislikes. Every one of us is naturally beautiful. He dislikes nobody more or less. Besides, that he dislikes some body is contrary to the idea, that he is infinitely beautiful. He loves every one, but we cannot appreciate the truth because of the fact, that we cannot appreciate his beauty for the lack of proper development of our own beauty.

Therefore, let us be more and more beautiful by all means so as to draw the special attention of our ever wished-for object of love. The more will we be beautiful, the more will we be attracted by his beauty, and the more will we be attracted by his beauty, the more will we have joy, which is sure to be unceasing because of his infinite beauty.

Attraction of infinite beauty is sure to give unceasing joy.

CHAPTER X

Culture for the development of our Beauty

We are naturally beautiful in some quantity or other. What is required is to develop our beauty that we may grow to the liking of our wished-for object of love. Hence we are to improve not only our out-ward beauty but our in-ward beauty also

We are to develop our beauty naturally endowed

What we mean by out-ward beauty is a healthy and proportionate physique with a shining complexion to-gether with a good cut of face. It may include proper dress and decorum. Some stress on a healthy appearance and a good cut of face, some on complexion, and some on dress and decorum. But no cut of face or appearance can be of universal choice. What is loving to you may not so appear to others. A fair complexion readily affects our liking, but falls short in speciality of the other sort. In fact, complexion of every sort has its own speciality, and every speciality is attractive sooner or later. Dress and decorum may be of various styles. But no style can be to everybody's liking. Especially they are to agree to individual means and stations of life, otherwise they prove unbecoming. We therefore, should neither dislike nor give preference to any of the sorts.

Our out-ward beauty

Each of us has specialities of appearance, cut of face and complexion. We cannot change them, but by

How to develop our
out-ward beauty.

following the rules of good health and good mind we can prevent the first two from getting worse, and

make our complexion more glazing. It is good mind that can make us lustrous, grave and cheerful, and give us the true idea of appropriate dress and decorum. Thus we can improve our out-ward beauty by bettering our health and mind

As regards the development of our inward beauty,
Supremacy of inward beauty we must be more energetic, since our outward beauty proves not only useless but also most harmful but for the inward beauty

We must for the inward beauty, ennable our nature
Necessity for inward beauty by the proper culture of our good qualities. It is good qualities that verily beautify our nature. The stronger are the good qualities, the more beautiful is the nature. We should therefore, so culture the good qualities that they may grow stronger in us.

A healthy mind enables us to make a sound judgment, but a beautiful mind rouses in us much incli-

A healthy body for a
healthy mind, and a
healthy mind for a
beautiful mind.

nation to embetter our beauty. A healthy mind is needed for a beautiful mind, otherwise it is a

sharp instrument to cause multifarious evils of the world. We want not only a healthy mind but a beautiful mind also. A healthy body is needed for a healthy mind, and a healthy mind is needed for a beautiful mind.

A healthy body is very favourable to the cause of a healthy mind. So it is said that a healthy body possesses a healthy mind. We should have therefore, physical as well as intellectual education for both a healthy body and a healthy mind.

'For a beautiful mind, we should have stronger affinity for beauty through both cognition and emotion. We are required to know what is beauty and to feel for beauty volitionally. Simply to say, we must energetically know and appreciate beauty in every possible way. Let us energetically and heartily see the beautiful, hear the beautiful, taste the beautiful, smell the beautiful, touch the beautiful, speak the beautiful, handle the beautiful, walk in the beautiful, secrete the beautiful, think the beautiful, and even dream the beautiful, as far as possible; and these are verily to ensure a beautiful mind.

A beautiful mind plays important parts in the development of both the outward beauty and the inward beauty. It having caused in us much inclination to decency, the activities of our body and mind

How to have a
beautiful mind

A beautiful mind for both outward beauty and inward beauty. are guided to be decent, and then alone our outward beauty glows with its sacred charm.

As regards inward beauty, a beautiful mind is the only means of its development. It is the beautiful mind that causes our strong affinity for beauty, and it is the strong affinity for beauty that hurriedly engages us in the proper culture of our good qualities to embetterment of our nature for the inward beauty.

Proper culture of the good quahties necessitates the control of the bad qualities, and these to-gether goes by the name of moral education. But this should be led by the affinity for beauty. Moral education urged by the affinity for beauty is just what is needed. Let us call it beautiful moral education.

So to speak in short, physical education is mainly intended for intellectual education, and intellectual education for beautiful moral education ; and every education is verily intended for the utmost development of our beauty, both outward and inward.

We must remember that all kinds of education more or less help one another in their respective development ; but beautiful moral education stands

Beautiful moral education
Education, physical
intellectual, & beauti-
ful moral

Supremacy of beauti-
ful moral education.

as the end-all, without which our inborn beauty disappears causing evils without number.

We must therefore, develop our beauty both outward and inward, with our inward beauty as the main point of view.

CHAPTER XI

How to culture the Qualities to Development of our Inward Beauty

We are for the inward beauty, to develop the good qualities we possess. But the bad qualities stand in way to their development. The development of our good qualities inversely varies as the development of our bad qualities. So the growth of the bad qualities should needs be checked for the development of the good qualities.

However, the bad qualities too, have sometimes their respective necessities. Hence, hatred and anger are sometimes found very useful to correct the misled. Thus the other bad qualities also prove useful to us in some occasion or other. What is wrong is their too luxuriant growth. Their growth is so luxuriant that the development of the good qualities comes to a stand-still. We must therefore, keep a watchful eye to our bad qualities that their

Our bad qualities &
how to treat them

growth may not stand against the development of our good qualities.

We are as if, between two sets of machinery which so draw us in just opposite directions that we cannot

We have to submit either to bad or to good qualities

stand still. We have to submit to any of them. These two sets of machinery represent our two varieties of qualities, good and

bad. One of them draws us upwards, and the other downwards. We cannot but submit either to the influence of the good qualities or to the influence of the bad qualities, and be drawn accordingly

The machinery of our good qualities and the machinery of our bad qualities are set side by side.

Growth of good and bad qualities

They are of such sorts that the violent motion of one set checks the motion of the other, and

ultimately stops it. That is why the proper culture of good qualities checks the growth of bad qualities, and viceversa

Different qualities in each set of machinery are like its so many wheels. The motion of one wheel puts

The culture of one good or bad quality causes the culture of the rest of the respective sort.

the whole machinery to motion ; and if it is checked, the whole machinery comes to a stand-still. Like-wise the culture of one good quality brings about the culture

of other good qualities too. If but one bad quality is fully controlled, it causes the control of other bad qualities too.

To culture all the good qualities at one and the same time being too difficult a task, it is ad-

To culture that good quality strongest in one is the wise means to culture all the good qualities
antageous to proceed thus Let a person first find out what of the good qualities is comparatively strongest in him or her Let him or her then make the proper culture

of the self same good quality to the utmost, and this shall put to motion the whole machinery of the good qualities.

The development of inward beauty is greatly enhanced, if the culture of good qualities is accompanied with the control of bad qualities. Let a person therefore, properly culture the good quality strongest in him or her, with the control of its corresponding bad quality. Say,

The culture of the strongest good quality should be accompanied with the control of the corresponding bad quality
kindness is comparatively strongest in me. Let me culture my utmost this good quality of kindness to its more and more development, with much carefulness that cruelty, its corresponding bad quality may verily decrease in me day by day. Now, let us see how does the operation extend its influence.

Firstly, to make proper culture of kindness I have to extend my bounty even to those with whom I am not acquainted. This causes the culture of my beneficence. But to be proficient I must needs be prudent, courageous and diligent ; prudence, courage and diligence being so necessitated are sure to call forth some other qualities in their support, and the some other qualities again call forth their supporting ones for their culture. So goes the process. Thus kindness if properly cultured, verily brings about the culture of all other good qualities as if chained to-gether. On the other hand, the control of cruelty makes me refrain from doing ill to others, which checks my spirit of selfishness. My spirit of selfishness being checked, narrowness in me gradually loses its fury. Thus the proper control of cruelty causes the control of other bad qualities too, and at the same time makes room for the uninterrupted flow of their corresponding good qualities.

In fact, the culture of kindness and the control of cruelty help eachother. Besides, the culture of all the good qualities called forth by the proper culture of kindness is facilitated by the control of the bad qualities brought about by the proper control of cruelty. Such is the case with the proper culture of any good quality,

Relation between the culture of a good quality and the control of its corresponding bad quality.

accompanied with the control of the corresponding bad quality.

A set of machinery has a good many wheels, large and small. The motion of a single wheel is sure to set the whole machinery to motion, sooner or later. But every set of machinery has a main wheel the motion of which readily puts the machinery to quick motion. Similarly, each of us possesses such a good quality as, like the main wheel of a set of machinery, can readily influence the other good qualities. It is the spirit of justice that verily lords over all the good qualities. The spirit of justice can readily make us, kind, forgiving, beneficent, courageous, diligent, prudent; and what not!

Likewise, there prevails the influence of injustice in the machinery of bad qualities. There is no bad

The spirit of injustice is the main wheel in the machinery of our bad qualities
quality that is not hurriedly called forth by the spirit of injustice. Hence the control of the spirit of injustice quickly checks the fury of all the bad qualities. The

spirit of injustice being just the corresponding bad quality of the spirit of justice, struggles against

Struggle for justice & struggle against injustice help each other
injustice promote the cause of justice, hence for the struggles for justice, we have to struggle

against injustice. Therefore, struggle against injustice to defend justice is just what is required for the proper culture of our good qualities to the control of the bad ones.

Properly speaking, justice is the only virtue (good quality), and all the rest are its varied manifestations in consideration of place, time and receptacle.

It is justice that makes the good qualities, such as, candour, fortitude, charity, generosity etc., deserving of every good quality their respective titles. Without justice no good quality is in its own nature a virtue, but a bad quality. Without justice, candour becomes indiscretion, fortitude obstinacy, charity imprudence, generosity mistaken confusion, and so forth. Every good quality is solely directed by the spirit of justice. So the culture of a good quality is dependent on the dictate of justice.

The spirit of justice must have, as an outlet of its flow, the culture of some good quality. The better the outlet, the quicker will

Stepping-stone for the flow of the spirit of justice be the flow of the spirit of justice. So the culture of that very good quality strongest in some person

should best be the stepping-stone for the flow of the person's spirit of justice.

The best means for the development of inward beauty.

Let me now conclude the matter, leaving the rest for the next chapter. Let the struggle for justice be made mainly through the utmost culture of that very good quality which is strongest in one's nature, with proper care for controlling its corresponding bad quality. This is sure to bring about the development of the inward beauty, so wished-for.

CHAPTER XII.

Practical Means of the Development of our Inward Beauty.

The spirit of struggles against injustice is natural to us. Our heart ever rebels against injustice. Even a boy of tender age grows furious, if he is unjustly treated. But this spirit, though natural grows weaker day by day, due to our indulgence to acts of injustice.

Sometimes we grow so disgusted with injustice that we strongly desire its nonentity. But the missions of greatmen and incarnations of God prove it wrong. They could have altogether done

Injustice is intended not to be destroyed but be controlled.

away with injustice, but they did not do so. They repeatedly appeared in this world, and only checked it. They appeared to re-establish justice, not by destroying injustice but by controlling it.

As, of light and darkness, one cannot exist without the other, so the existence of justice is impossible without the existence of injustice. Hence struggles for justice necessitate struggles against injustice. The up-lift of our nature is attained by our defence of justice against injustice. But the growth of injustice is like that of weeds It grows so luxuriantly that its control sometimes goes beyond our ability, and it is then when does some incarnation of God appear in this world. He comes, and so lessens its fury that it may be struggled against by us to enoble our nature.

To ennable our nature is meant to embetter our inward beauty, For this we want a beautiful mind. Let our mind be beautiful, our senses are sure to be engaged in nothing but the beautiful Then whatever we see, hear, take, smell, touch, speak, do, and even think cannot but be beautiful

Now, the question arises how to have a beautiful mind. Struggle against injustice for justice is an

Existence of injustice,
its purpose, & its
growth

Necessity for an
incarnation of God.

A beautiful mind for
the in-ward beauty

important factor to enhance the beauty of our mind.

How to have a beautiful mind. No guilty mind can even venture to struggle against injustice. For justice' sake a mind must be

beautiful. Besides, if struggle for justice is intended for the culture of good qualities, the mind cannot but be beautiful.

Taking food and drink, sleep and coition are most natural to us. They have

Food & drink, sleep & coition have a direct influence over the mind direct influence over our mind. The quality and the quantity of these three things must needs be

taken into consideration, if the mind is intended to be made beautiful. For their quality, we must be careful to have them as are

Quality & quantity of the same. stated by the saints to have proved congenial to our respective climates and professions. For their quan-

titie, we must be temperate in them as prescribed by the saints and the saint-like. But we must be careful more in the latter than in the former

Let me now recapitulate the necessaries so long discussed to make the mind beauti-

Recapitulation of the means to make the mind beautiful. ful. Let us energetically and heartily do with our senses and the mind nothing but the beautiful ; i. e.

let us energetically and heartily see the beautiful,

(1)
Association with the
beautiful

hear the beautiful, taste the beautiful, smell the beautiful, touch the beautiful, handle the beautiful, walk in the beautiful, secrete the beautiful, think the beautiful, and even dream the beautiful, as far as possible.

Secondly, let our food and drink, sleep and coition be such that their quality and quantity may be so congenial to our respective climates and professions as not to rouse animal propensities in us. Thus they should be utilised to attain the end of our life.

The quality and the quantity of food and drink, sleep and coition that are congenial to us in a winter season cannot suit us in scorching days of a summer. The difference may not appear very prominent in the same climate. But it is sure to prove glaring, if it is considered in adverse climates. So what is wholesome in a winter country is like a poison in a tropical one, and viceversa. Besides the climatic influence, professional necessity and purity need be considered in this respect. *

Food and drink, sleep and coition being inevitable necessities of life are natural to us. To struggle against nature is not wise. Therefore, generally we

* Vide, Chapter XXV.

should better take them in just suitable quality and quantity than give up them to a great risk. In some cases, the principle may differ a little in consideration of the respective place, time and receptacle.

Let the principle of utilisation be 'our motto. Let us have these as helping to attainment of our life's end. We must ever have in our mind that these are needed for our life, and our life is not needed for them. If we stick to the principle, these are sure to exercise the direct influence over the mind to make it beautiful.

Thirdly, we are to adopt an active means to make the mind beautiful. It is the struggle for justice mainly through the proper culture of the good quality comparatively strongest in one that serves the purpose as already discussed.

(3)
Struggle for justice These are sure to make the mind beautiful as necessitated for the development of the inward beauty, so desired

CHAPTER XIII **Man and Money on the Secrets of Life**

The problems of man and money are indeed mad-
dening in this world. They leaving
The problems of man and money. but a little scope for deliberation

hurriedly tempt us to their fields of action. As to the causes underlying these, let us consider them one by one to our best appreciation of the secrets.

Whatever we do, we do either for the necessities of life or for the pleasures of life, and sometimes for both. Money is the best means to secure not only the necessities of life but Necessity for money also most of the earthly pleasures, we crave, no other thing in these respects can cope with money. That is why we so struggle for money.

Money has ever been attractive to us, as a means to our end and not as the end itself. Money itself is neither a necessary nor a pleasure of life. But it is a means to secure the necessities as well as the varied pleasures of life.

The necessities of life safeguard the pleasures of life. To speak plainly, the necessities of life are truly intended for the pleasures of life. We therefore, do everything for the pleasures of life, direct or indirect. Some things we do for the pleasures of life and some things, to safeguard them.

Now the question is what are the pleasures of life. Pleasures are those that can please us. But we know, what pleases us is beauty. The Beautiful objects are the sources of the pleasures of life.

pleasures of life therefore, have as their sources, the different aspects of beauty. It is from various kinds of beautiful objects that we may have the pleasures of life.

Money enables us to have many beautiful objects, but not all. So with the help of Man and Money we can have not all the pleasures of life, though we can have many of them. Like-wise, man can give us some pleasures of life, but they are of a different sort.

Men are so created that their beauty is better appreciated by women ; again women are so created that their beauty is better appreciated by men. The natural affinity between two sexes lies in this secret. My reader may think that I overlook the question of sexual pleasure. But it is not so. Sexual pleasure is enjoyable by appreciation of a certain aspect of beauty that both the sexes make with their respective organs of action. Had they got a new organ of action, they could have appreciated some other kind of pleasure. Infact, whatever they feel is due to their appreciation of mutual beauty, divinely endowed, and it matters little if the appreciation is made in different ways.

Human beauty is better appreciated by human

Appreciation of sexual affinity.

beings ; again men's beauty is best appreciated by women, and women's beauty by men That is why men run after women, women after men.

The attractions of man and money are therefore, due to the attractions of the different aspects of beauty. We require money to get some object or objects the beauty of which or whom captivates us. And we run after such men or women whose beauty being best appreciated draws our serious attention. Thus it is for beauty's sake that man and money are so attractive to us.

Money is so attractive because it gives us scope for enjoying various aspects of beauty, and man is so attractive because his beauty is best appreciated by her, and hers by him.

Now let us consider what man and money can do us in way to the development of our beauty both outward and inward.

CHAPTER XIV

Man and Money in the Pursuits of the Life's End

Money being the best means of enjoying various kinds of beauty is too attractive to lead us always in the path of duty. The varieties of beauty enjoyable with the help of money are so numerous that we are too hurriedly drawn to act

Money is too attractive to lead us always in the path of duty.
prudently and in consequence, our sense of duty is then neglected. And our sense of duty being neglected, our spirit of justice grows weak, and we then run after money as if blindly to secure the beautiful objects even through unfair means.

That money is so attractive is not bad with us. What is bad is the ways of earning and spending it, not recommended by

The sense of duty needs be strong enough to face the temptations of money.
our sense of duty. Our sense of duty therefore, should be strong enough to stand against the temptations of money.

We should possibly keep aloof from money so long we cannot have our sense of duty sufficiently sound and strong to struggle against its temptations.

The sense of duty is but the direction of the sense of justice. Hence we should have proper

sense of justice to dare the temptations of money in earning and spending it to the uplift of our nature. So we are required to well culture our spirit of justice, and this is well done in

Our spirit of justice is well cultured in the proper use of money

matters of earning and spending money justly. Man talks big, but one's worth to talk so can be well tested in the ways of one's earning and spending money. The more we earn and spend money justly, the more we grow just. Thus our spirit of justice being well cultured invigorates the development of our inward beauty, so aspired.

But it is not an easy thing to earn and spend money by fair means To acquire Earning & spending money by fair means money by fair means is very difficult, and it is again far more difficult to spend it properly. No money unless well gotten can be well spent. And the money even well gotten requires much carefulness to be well spent. It requires a high standard of nature to bear the troubles of earning money by fair means But to spend it in just causes, a higher standard of nature is needed Hence in the fields of earning and spending money, one's true nature is mostly verified.

If we are to earn and spend money justly and properly, we have to act according to the dictate

The dictate of our sense of justice solves the problems of earning and spending money by fair means. of our sense of justice. This again enables us to enjoy without a hazard varieties of beauty that attract us to their source, over and above the development of the inward beauty called forth by the culture of the spirit of justice in the proper use of money.

The attraction of human beauty to human beings is a matter of similar importance to be judged carefully. It is not less distracting,

Attraction of money is compared to that of man
but more than the attraction of money. The attraction of human beauty charms us convergingly,

whereas that of money charms us divergingly. The charm of money is superficial, but the charm of human beauty is deep. So many a person being captivated by some others beautiful to their respective liking is found to trifle away the hoards of money. The secret lies not only in the depth of attraction but also in the fact, that the attraction of beauty is not direct in money as it is in human beings.

Men's beauty to women, and women's to men are such as have no parallels in the world in the fury of attraction. We should

Men's beauty to women, & women's to men.
therefore, be most careful to enjoy it. Marvels of electricity are truly very charming, but one requires

to be most careful to use it, as it may cause even death within a wink if it is not properly used. That which is most dangerous is most attractive in its proper use. It is to this sort that men's beauty to women and women's to men belong.

Men's affinity for women, and women's for men

Affinity between two sexes is meant for good. are natural; and that which is natural is intended for our good.

That it does us wrong is due to our mistake to utilise it

The attraction of men's beauty to women and that

of women's to men are best appreciated in conjugal love. Conjugal love properly justified makes heaven of this earth, and truly proves a sample of divine bliss so

talked about. Nothing in this world is so sweet, as sincere conjugal love justified. But no beauty, how-

Even sincere conjugal love loses its charm in course of years. ever charming, can please us ever and in consequence, some conjugal love however warm at first, loses its intensity in course of years. It

is not unnatural that we are such as cannot be satisfied with but a single variety of beauty of some definite intensity.

Justified and even sincere conjugal love losing its charm in course of years, most of us sometimes

In quest of conjugal love, not justified. go astray, and in that case some of us do so secretly and some publicly. But none of us in so doing can be happier in the long run ; on the other hand, we but multiply our miseries in these ways. See how many girls and ladies make this mistake ; see how many youths thus go astray. Ask them if they have been happier. They will verily answer, "Yes, we did so in expectation to be happier, but it now proves bad to worse. Now we drag on against our will" It is truly so Beauty is not such as can be fully appreciated only by coition.

Beauty is not appreciable only by coition. It is like some beautiful object in a strong glass case. At the very sight of the object we jump on it, and thereby dash ourselves against the medium of the glass case to our utter disappointment. So we do on human beauty,

Our struggle for beauty in a beautiful object and dash against its covers of body and mind to our utter despair to reach it. I may life-long live with my wife and struggle to appreciate her beauty with all my organs of sense and action, but it remains as beyond my reach as ever. The sun of her beauty distinctly rose with her adolescence. The more it rose up, the more it looked dazzling, and reached the climax in her youth. Like the mid-day sun it really drew nearest in her youth, and blinding

Beauty is ever beyond our reach in our usual struggle for it. me with its dazzling rays sets in her infirmity. It is because beauty is too vast to be fully appreciated with all our organs together with the mind. All our senses grow withered by the scorching rays of beauty, and we grow, in our usual struggle benumbed sooner or later.

So our mode of struggle should be changed, as what is divinely gifted cannot prove such a curse to us. Every aspect of beauty in this world is to be enjoyed not for mere enjoyment's sake but for having

an idea of the source wherefrom Proper mode of it flows on. Let a wife enjoy the struggles for beauty. beauty of her husband to have the idea, how inexpressibly sweet is the source wherefrom flows the beauty of her husband. Let the husband too do so, and both of them are expected to make the efforts to have the idea even while enjoying the charm of coition

Let not the beauty of other persons disturb a wife and the husband, but help them to be attracted by the source wherefrom all varieties of beauty have been showered. Let them from the examples of whores and whore-mongers take it for certain that manifold varieties of beauty will not be able to quench their thirst after beauty. So they should rather stick to each other for the mutual help to be attracted by

beauty of that near and dear One who being all beautiful plays with us 'hide and seek' through numerous varieties of beauty.

Love is attraction to-wards beauty, and it is best appreciated in conjugal love. Besides, conjugal love being the most attractive of the sorts* best wakens our sense of beauty. In coujugal love therefore, we have the best scope for appreciating attraction of beauty.

Conjugal love and proper use of money to achieve the life's end.

And money being justly earned and spent helps us to ennable our nature, through proper culture of the spirit of justice. These together prepares the field that can yield the just fruit as our life's end.

Nothing in this world can give us so many things, as money. That is why money is so attractive to, us

Proper use of money for the development of our beauty outward and inward

Money has no value when it fails to give us the desired object. Being thirsty I crave for a glass of water or the like. If money fails to procure me the drink, it is then not

attractive to me. Now let us see what utility is there in the proper use of money. Money is so attractive because it can fulfil many of our desires. To make the proper use of money we have to support

* There are four sorts, namely, (1) a servant's love for the master, (2) friendship, (3) affection, and (4) conjugal love.

the cause of justice And for the support of justice we have to so desire that the development of our beauty outward as well as inward may not be hampered, but be embettered There are not only healthy foods and drinks but also tasteful ones For the physical beauty, we should live more on healthy foods and drinks than on tasteful ones, and our desires need be controlled accordingly For the inward beauty, we are required to so guard our desires that justice may be well supported to put the whole machinery of good qualities to motion. Money should be earned and spent to thus control the desires for the purposes i e for the developments of beauty, outward and inward.

Beauty is that which pleases, but it requires appreciation for the purpose The more we appreciate beauty, the more we get joy The appreciation of beauty is best possible in conjugal love, and that is why joy to our heart's content is best possible in the same. It has already been explained that beauty infinite in variety and intensity is just our look-out. For the best appreciation of the same, conjugal love should needs be aimed at Conjugal love with the object infinitely beautiful should be the just end of our life. This requires, we should have some idea and taste of conjugal love and

Utility of conjugal
love to attain the
life's end.

its all pervading sweetness. A blind man can enjoy no sight, however beautiful. One should learn to see that sights may be enjoyed. Similarly, conjugal love should needs be tasted before its utilisation to the life's end. This verily confirms the utility of man in the pursuits of our life's end.

Man and money therefore, serve in the household
 Man and Money to life as the important instruments
 Householders for the struggles to attain the life's
 end.

CHAPTER XV

Man and Money in the Principle of Utilisation

Many schools of philosophy advise us to keep aloof from man and money in the efforts to attain the end of life. The principle is based upon sound logic, and confirmed by many sages and great men of different countries. The principle, though highly recommended receives but verbal approbation of householders, as they are so much concerned in man and money that they get frightened even in the thought of keeping aloof from the same. Many a great preacher has been found to have created

Preaching against man & money

much enthusiasm in a good many men and women as the audience whose faces however, grow faded as soon as the very principle of keeping aloof from man and money is preached to them.

The Principle of Renunciation Renunciation of any thing is only then possible when it proves useless or painful, or when some other better thing is had or expected to be had. If these conditions are carefully considered, the principle of renouncing man and money is found to be practicable in some cases.

Man and money are useless to those who are unable to derive pleasures therefrom, such as, persons at death bed or as if dead. Who can renounce man and money hurriedly Man and Money are painful to the person whose beloved has proved treacherous. To the person then, money is a source of torture and man is threatening. Such ones can follow the principle of renouncing man and money hurriedly.

There are some other persons who renounce the same rather deliberately. They do so, as they either have obtained or interestedly run after an object more pleasing than man and money. Who can renounce man and money deliberately.

The remaining classes of people to renounce the same may be termed general. They expect to

obtain some object far more pleasing than man and money. Why do the people generally fail to renounce man and money. Herein they are well convinced of the supremacy of its beauty that they may follow

the principle of renunciation to obtain the wished-for. This course of practice is often preached here and there. But the desire for obtaining such an expected object is not strong enough to overcome the fury of the charm of man and money. That is why so many preachings of the wise on the subject fail to have response in the practical field.

There are many charms in this world that are deemed by many, disturbing to the cause of attaining the end of life, and by others helpful to the same. A few shops and fairs worth seeing are seen by the varied ways to some fair. But the wise

The secret of the principles of renunciation, neglect or overlook them to reach the fair at the earliest possibility, as many a shop and a fair far better

than those met by the ways are sure to be seen in the fair. Similarly, we are advised to neglect the pleasures of the world as long as we cannot reach where better pleasures may be had to the heart's content. In this sense, all the worldly pleasures, especially the pleasures to be had from man and money are deemed disturbing before we

reach the goal of life. This confirms the principle of renunciation.

Utilisation of worldly pleasures to the cause of attaining the end of life is not an easy task and besides, it causes a slow progress. Hence renunciation is sometimes preferred to utilisation.

The Principle of Renunciation & The Principle of Utilisation

The principle of utilisation is like a grand public road running in a zig-zag course. But the principle of renunciation is just like a shortest route to the destination. The former makes the journey safe but slow, on the other hand the latter makes it risky but quick. Every one wishes to reach the goal quickly, but that requires proper ability to take up the risky task. So individual ability should be taken into consideration to settle which of the two principles should be followed.

Now-a-days the principle of renunciation is well supported from some other points of view. The use of electricity is strictly forbidden, if sufficient ability to safely render its service has not been acquired.

Different ideas for the principle of renunciation

Similarly, the principle of utilising man and money to the cause of attaining the end of life is not recommended, as we are now found to have lost sufficient ability to be benefitted by them. Some sects again strongly recommend the principle of

renunciation with a view to recruit some saintly preachers for the uplift of the mass to the standard required.

However, the task is a difficult one, and is dreadful in every case. So what they heartily approve is to rather pave the way to the principle of utilisation than follow the principle of renunciation.

In the principle of utilisation, the charms of man and money play very important parts. They enable

The Principle of Utilisation

us to enjoy various pleasures of the world, but with dissatisfaction at the end. No pleasure can give us

the end. No pleasure can give us true satisfaction. Every pleasure proves but a sample, otherwise it could have given us full satisfaction sooner or later. Sometimes a pleasure appears to give us satisfaction, but the satisfaction is seeming and is due to our exhaustion for a while to enjoy more. That is why we again long for the pleasure sometime after. A sample of a thing cannot remove our need for the thing itself. Like-wise, no pleasure can satiate our thirst after joy. The pleasures of the world let us know the need of their source. They appear as samples to attract us to the source, the fountain of all pleasures known and unknown. Therefore, we are to enjoy the earthly pleasures in order to guess how sweetest the fountain of all pleasures may be, and man and money play the important roles in the same.

Conjugal love being the best of the sorts, causes the best joy. So sincere conjugal

Sincere conjugal love to form some idea of the joy, we have ever been looking for.

it should be taken as a means to

our end and not the end itself. We make mistakes by taking it as our life's end, but the disappointment soon shows the mistake. Sometimes the mistake con-

tinues long, and it is due to the fact,

that we pass on as blindly as a flock of sheep. We follow

one another, and pass the days in any way readily found. We try to conceal the wounds of the

disappointment. We forget the truth, that joy to our satisfaction is not possible as long as disappointment in love exists

Dear reader, let us, to live wisely, deliberate the problems, however complex. This will help us to find out the path of truth. Who glows so beautifully

Introspection for the path of truth

through the covers, the body and the mind of our beloved? No

array of mere atoms and molecules can glow so beautifully in the beloved. Nor can it glow so differently in different ages of the beloved. What is that physical beauty that appeared in my

beloved sometimes like the rising sun and sometimes like the mid-day sun ? Why does it now appear as the setting sun ? How much have I appreciated it, while living with my beloved ? Have not my best efforts to fully appreciate it proved baffled, and made me slope downwards to death ? But, how sweet it is ! It must be had, or our cries of heart shall not cease. But can it be the end-all of life ? There glows the beauty of another person. It has a speciality to attract me no less. Not only this or that, but also the beauty of every one attracts us with one's own speciality ; so I verily realise the necessity of all varieties of beauty in every quantity for the full satisfaction. This is just the case with every one. How charming is the beauty peeping through varied covers of body and mind ! How does the beauty vary in

The cries of our in-
most heart

every receptacle ! Must we have it, else the cries of our inmost heart shall not cease. But how we can

have it is just the question. The way whereby we usually try to enjoy the beauty of our respective beloveds proves wrong, and so the disappointment appears. We must follow some suitable way to enjoy every one's beauty, otherwise it will disappear to our disappointment before long.

One needs be beautiful to appreciate some beauty. That is to say, beauty is enjoyable by the beautiful.

No ugly one can agree with a beautiful one. That is
 How to appreciate why we ourselves require to be
 beauty. beautiful, if we want the union with
 the beautiful. The change or the
 same needs be made in our own body and mind, and
 in nothing outside. This is just the suitable way that
 we can learn from charms and disappointments in
 our conjugal love. Thus goes the principle of utilisa-
 tion suitable for house-holders

The riches have wings and they naturally fly from
 one to another. Both to lock them up somewhere and
 to fly them away wantonly are improper. What is
 Money to strengthen needed is their utilisation to the
 our spirit of justice. best culture of our spirit of justice.
 Let them come and go as much as
 possible, but ever in support of just causes. Thus if
 money is justly earned and spent by slighting the
 temptations of injustice, the spirit of justice is so
 strengthened in our nature that the whole machinery
 of our good qualities is set to regular motion to the
 desired development of our beauty.

Man and money are slippery to those who
 run after them. Householders run after man and
 money, and they prove slippery. But they are
 otherwise to those who overlook them. Hermits
 overlook man and money to follow their school
 of practice. But man and money swarm to

Man & Money, and them. Therefore, let us think a their nature. while whether or not should we run after man and money in the usual way and multiply the disappointments. Let us be wise by our failures. We cannot, to speak the truth, overlook them as hermits do. Let us run after them just to serve the purpose Let us take them not as the life's end, but as some of the means to it. Take them as the life's end, and they will prove slippery. Take them as some of the means to our life's end, they will prove managable and useful That is to say, we are to follow the principle of utilisation to cope with their nature

It is therefore, conclusively admitted that man and money are to serve us as the prominent means in the

Man & Money are the prominent means in the pursuit of the life's end

pursuit of the desired object of our life through the principle of utilisation, which being safe though round about is best applicable to the majority.

CHAPTER XVI

Beauties of the World and their Source

We always hanker after beautiful objects, and feel uneasy in failures to secure them. But when we secure the wished-for one, the promise of

The curse of earthly contentment proves a mirage, acquirments. and we hanker after another.

Let me have a palatable and refreshing dish to my best liking, but in course of time it is, found not so agreeable to the taste and the system ; so my best liking is then diverted to another. Let me have a person most beautiful to my liking. I may pass some happy days in company of the same, but sooner or later discontentment verily appears and I crave for another. This is surely the case with every one, and such is the curse with earthly acquirments.

Of course, there are some inevitable necessaries
Necessaries of life of life but for which we feel not
only uneasy but also unwell.

Here-in too, likes and dislikes appear in us alternately. But we neither do away with them for their inevitableness, nor have satisfaction in them for their familiarity.

Such trying secrets of life unfold to us, as we
Beauty's game of hide-and look with us grow up, The numerous beautiful
objects of the world as if madden
us all the while. It is realised
that one whose beauty so reflects through varied
objects of the world for some destined periods plays
the game of hide-and look with us.

Let the beautiful objects of the world therefore,
attract us to the source. Every beautiful thing and

person is meant for each of us. Nothing is blamable, if their beauty is enjoyed not for their beauty's sake, but for the source wherfrom so many different rays of beauty have diverged. But beauties of some things or

Necessity of moral persons are so maddening that they principles hardly give us time to trace the path of duty, and in consequence,

we often go astray. This necessitates some principles that we may be benefitted by beautiful things, and persons in the pursuit of our life's end. These are generally known as moral principles.

Every beautiful person or thing has the speciality of beauty. Let us judge whether some speciality of beauty to our best liking can make us content. It will be well understood that every beauty has its own speciality in both kind and quantity, and that

No speciality of beauty we are such as not to be satisfied of any quantity can without all of them. But this is as give us full satisfaction strange as impracticable. Our span

of life cannot allow us to have every speciality of all beauty. Besides, beauty is not such as can be fully had or appreciated with but a few senses, we possess. A flower blooms, a fruit ripens, a boy as well as a girl grows youthful, and we run after the beauty of each. We make the best efforts with our senses to appreciate their beauty, but before appreciation to our heart's content it runs out of our

reach. In consequence, the flower appears faded, the fruit rotten, the boy and the girl inattractive. Thus every beauty proves fugitive. The Beauties appear to us not as ones to be captive, but as the messengers of their source. There is however, some speciality more or less. The beauty of a youthful lady disappears in course of time. It appears again through another, but with some speciality. Thus beauty appears to us not to be our captive, but to let us know some message.

Specially the human beauty is a great puzzle to us. Be beautiful, swarms of beautiful persons will throng to you. Capture some of them, they may rest with you for a while. Some one may rest with you longer, but none will stick to you when the speciality of your beauty will have been familiar.

We all are the beggars of beauty, and no beggar can satisfy another beggar.

The secret underlying is that every one is a beggar of beauty, and a beggar cannot satisfy a beggar. I am a beggar of a girl's beauty, but she may not be of mine ; if she too, is a beggar of my beauty, union may take place. But when each of us has possibly appreciated the beauty of other, we are sooner or later sure to divert ourselves from each other mentally and heartily, though not often socially or formally.

Under these disappointments and difficulties we are led to understand the message, the beautiful things and persons declare. All the beautiful things and persons of the world declare with the charms

The message, declared by the beautiful things and persons

of their different aspects of beauty that their beauty cannot be captive to us, but serves as the specimen to their source. We should there-

fore, take them accordingly so as to guess how pleasing the source of all beautiful objects, known and unknown, may be.

Whatever we do with our senses and the mind should be meant for forming some idea of the source

How to enjoy the beauties of the world. wherefrom all rays of beauty diverge and reflect through varied objects of the worlds, animate and inani-

mate. We should however, possibly keep aloof from maddening beauties, because generally they rather hurriedly attract us to themselves than enable us to form some idea of their source. They require high standards of nature to be dealt with to our welfare. However, they lack no utilisation. Sometimes we take some beautiful person or thing as the best to our liking, and the attachment gets fixed. But the

Maddening beauty & its utilisation.

attachment gets loosen at the appearance of a maddening beauty.

The moon appears, and the stars

look dim. Thus goes the utilisation of a maddenning beauty. A rich food requires a rich stomach ; similarly a person possessing maddenning beauty woos a lover, equally or more beautiful ; otherwise misery in stead of joy is sure to be the outcome for the unequal combination. Let the truth be well remembered to escape from the evil charms of a maddenning beauty. Besides, let no maddenning beauty be thought the best. The Venus (the star) grows dim at the appearance of the moon, and the moon again gets dim as the sun appears. We should thus live and proceed onwards under the protection of such truths, specially in the preliminary stage.

Maddenning beauties make us think how dazzling the splendour of their source may be. We fear, lest the

The Source of all
beauties is sure to
appear before us in
appropriate kind
and quantity to our
fullest contentment

source should prove to us, as the scorching light to the flies. Such a great question too, has been answered by saints to its clear exposition. That being the source of all beauty in every kind does not

lack in knowledge, how to appear before us. That duly appears in that just kind and quantity of beauty which shall be appreciably enough to quench the individual thirst after beauty to the fullest contentment.

CHAPTER XVII

God, The Source of all Beauties & His Services.

My reader, please permit me to recapitulate the ideas and the principles already said, so as to have a clear idea of our wished for One, we have been seeking about through lives without number.

Beauty being that which pleases is the ever look-out of our life. But it infinitely varies in kind and quantity. So we look for One who is infinitely beautiful in every kind, known and unknown. It is union

Our ever wished-for look-out with such an One that can truly make us quiet and content absolutely. But, for unceasing joy such

a beautiful One needs be ever existing, otherwise It will prove rather anguishing as the flash of lightning. Besides, It must be omniscient to ascertain for numerous varieties of nature what aspects of beauty in what quantity can be appropriate to our individual need and appreciation.

So our wished-for One is expected to have possessed three attributes, namely
Our wished-for one & our craving for unceasing joy.
(1) infinite beauty for infinite joy,
(ii) never-ending existence, and
(iii) omniscience. It is just such an One that can verily be the just end-all of our life,

else the dream of unceasing joy is but a fable to us. The attainment of such an end may appear horrible to us, but the horror finds no room when the fury of our craving for beauty is taken into consideration.

The attributes however, resemble those of none but God. It is only He who is, in the truest sense of

The attributes of our desired beloved resemble those of none but God the word, ever existing, omniscient, and so beautiful as to be termed infinite Joy In Sanskrit it is called in the words of saints—

"Satchitananda". All beauties of the world are but a few rays of His beauty exposed to attract us towards Him So it is His beauty, we are attracted with, consciously or unconsciously. The divineself under-

lying every beautiful object plays 'hide-and-look' with us to our ever unrest. It stands therefore, we all are mad for Him, though indirectly generally. A 5 A 5

Let us possibly have with all our senses and mind whatever is beautiful in order to form an idea, how

Beauties of the world are to enable us to guess how beautiful God is. So, let beautiful sights enable us to guess how beautiful He looks, let sweet sounds to guess how sweet His voice

is, let sweet smelling to guess how sweet scented His person is, and so forth

The more we thus enjoy the beautiful to guess how beautiful God is, the more we have regard for Him. But it requires help, and this help comes from beautifying our ownself ^{Necessaries to have regard for God}. The more we are beautiful, the more are we attracted by Him, and the more we are attracted by Him, the more we can appreciate His beauty to the onward progress of our best regard for Him. This onward progress of our regard for Him ripens into love in course of time.

The problem of beautifying ourselves can be solved by the best culture of our good qualities, ^{How to beautify ourselves} and this can be done by strengthening the spirit of justice in their support. Struggles for justice in support of especially that very good quality which is strongest in one's nature, set forth the whole machinery of good qualities to a regular motion for onward progress of one's beauty. This gives ability for realisation of God's beauty. Religion which has been derived from the word — 'to realise' commences herefrom.

However, all these preparations are meant for befitting ourselves for service to God, as it is ^{Service to God} from service to God that inexpressible joy can be had. But the

word, 'service' is mostly disagreeable to many for its contrariety to freedom. They forget, service to some beauty is natural. When we appreciate some beauty, we want to serve it, and not to lord over it, because of the fact, service to beauty means to joy. Joy is found in freedom too, when self-assertion is freed from some obstruction. Now let us judge the matter from the very purpose of each of the two. Freedom is desired, not for freedom's sake but for the sake of joy. Service to some beautiful object does not lag behind to give us joy that we expect from freedom.

Joy from service to a beautiful object is superior to joy from freedom. Over and above, joy derived from service to some beautiful object is far superior to that derived from freedom.

That is why we readily yield to the service to beautiful things and persons. So we crave for seeing a beautiful sight, hearing a beautiful song, smelling a sweet scent, and so forth. All these but signify service to beautiful objects. The solution becomes more clear when service to some beautiful person for beauty's sake is well considered. As soon as I appreciate some person's beauty, attraction takes place, or in other words I love the person. And when I love the person, I find joy in every act of service to him or her, as the case follows love, & every may be. At first, I feel joy to see

act for the beloved the person, to hear his (or her) voice, to touch the person, to speak with and even to think of the same. Shortly after, I delight in doing the person every service for his (or her) satisfaction. Of course, eagerness for service varies as the warmth of love. However, service to some beautiful person for beauty's sake gives us joy that is in no way inferior, but superior to joy expected from freedom. God being the only source of infinite beauty is infinite Joy incarnate, and service to Him gives us so inexpressible joy that is ever incomparable in the truest sense of the term*.

Service to God is incomparable joy for ever

Now the question arises how to serve God. This can be well answered from our best relation with Him. Our best relation with God should be that which is found between a husband and his wife, because of the fact, love there-in being the best of the types† gives the best joy. In union between a husband and his wife, each of them enjoys equally, and neither shares more or less. So it is not unwise to serve God as

Our relation with God determines how to serve Him

* Service to God is “मूर्कासाहस्रदत्त” !

† Vide the Chapter VI for varieties of love.

Our best relation with God should be to take Him as the husband. On the other hand, it is more reasonable because of the fact, God as the sole giver of everything proves as our husband, and we receiving everything from Him live as His beloved wives. We perform the acts of both husband and wife in the stage of the world, but to speak the truth, the entire Nature exists as the mistress of God.

Let us therefore, live to beautify ourselves in wait for union with God as our husband, and undergo the various toils and troubles of the world for the cause. We should perform the domestic duties, as we do while lodging abroad in different nations by the way to reach our beloved.

CHAPTER XVIII

The Three Ideas of God and their Utility.

Now there arises a question on the applicability of the School of philosophy, so long dealt with, to all classes of people of various nature. Some worship

Different ideas of gods and persons to suit our varied natures gods of horrible nature, some worship gods of powerful nature and others, of beautiful nature. Such

differences of liking are found in choosing persons too. In consequence, beautiful persons are preferred by some, powerful persons by some others, and fearsome persons by the rest.

The secret of the liking can be much traced from Examples from history show, our liking improves with the onward progress of our civilisation the examples of history. Peoples in the wild stage used to worship persons and gods of fearsome nature. In the civilised stage however, their liking is found to have been diverted from fearsome persons and gods to powerful ones. Some attaining a high standard of civilisation are found to have given preference to beautiful persons and gods. Our liking therefore, undergoes changes from fearsome nature to beautiful one, as we march onwards from the wild stage.

The difference of liking so appears in us because of the fact, that all of us are not in the same stage. Some of us are still in the primary stage, some in the secondary, and the rest in the high stage. Those

Our liking varies with the different stages of our nature in the primary stage prefer fearsome persons and gods like the peoples in the wild stage. Those

in the secondary stage resemble in their liking the peoples in the civilised stage, and have a best regard for such persons and gods as are powerful. And those in the high stage give preference

to beautiful persons and gods, as the peoples attaining a high standard of civilisation do

But the question, why they so prefer, still lingers. Three kinds of purpose are found in three different stages. Those in the primary stage have the purpose strongest in them to escape from death and dangers. So they worship fearsome persons and gods. Those in the secondary stage overlook the fears of death and dangers, since they are inevitable. They are most

Different purposes of different kinds of liking tempted by wealth and power, and accordingly worship such persons and gods that can give them the same.

Those in the high stage are most charmed by beauties, and no person and god other than a beautiful one appears greater in their estimation. That is why they worship beautiful persons and gods, slighting the others.

Now, let the three purposes be judged to trace their respective origins. The purpose in the primary stage is to guard the usual pleasures of life against the fears of death and dangers. But why do they

Joy is the end-all of the three purposes causing the three different kinds of liking. guard the pleasures of life? Is it not for joy? The purpose in the secondary stage is to acquire wealth and powers. But what needs the acquisition? Is it not joy available in the use of wealth and the exercise of powers?

The purpose in the high stage is to have joy, the very life of beauty. Herein joy is looked for direct. In the secondary stage joy is looked for indirect, but in the primary stage, it is looked for superficially. However, the three purposes have the same origin, and it is the affinity for joy.

Hence the horrible idea of God best suits those in the primary stage, the omnipotent idea of God best suits those in the secondary stage, and the beautiful idea of God, those in the high stage.

The secret of the different ideas of God
But to speak the truth, God is ever beautiful. The other two ideas of God are the ideas of His but masks intended to lead us to the stage where His Beautifulself is appreciable.

When our nature grows wild, God appears to us in a horrible figure to check the wild growth. The very idea of His dreadful appearance gives a sudden stop to our wild nature and we turn aside.

How different ideas of God lead us onwards
Thus the wild nature undergoes changes, but we crave for escaping from the dreads. We are then attracted and charmed with His marvellous powers, as they can not only disperse all the dreads and the like but also readily give us many scopes for enjoyment direct as well as through wealth and powers. So we cannot help worshipping His Omnipotentself.

We are blessed with some powers, and we wholeheartedly engage ourselves in their exercise. It enables us to enjoy many things, but increases our thirst after thirst and brings about unrest. So, being exhausted we look about to find if there is something else to quench our thirst after joy, so maddening. We then begin to appreciate His Beautifulself on and on.

Our mind is often independent. Let us try to control it, it will make many a disturbance. So our mind is found disturbing, while we make first efforts to meditate God possibly. However, let us

Different ideas of God
to help us in the meditation

first meditate His Beautifulself. If we fail, let us then meditate His omnipotentself, and our mind

is most likely to be concentrated. In case of failure even in this effort, let us meditate His Horribleself, and our mind is sure to be concentrated to Him. Thus by meditating His Horribleself for some time we are able to meditate His omnipotentself, and in course of the efforts we acquire ability to concentrate our mind to His Beautifulself. All these three ideas of God are to help us thus universally.

As we bloom in youth, we find ourselves nearest to the altar of Beauty. Then nothing but the beautiful fascinates us most, and all our energies converge to the service of the beautiful. The frightful are

then laughed off by us. The powerful are not well cared for at first ; but when we come to know the powerful as some sources of joy found in the beautiful, they attract our glances, and we then crave for acquiring power. But youth is in its very nature, the best period to worship the beautiful.

Unfortunately, æsthetic activities of youthful age are not guided to the proper channel, and more over, such activities are often blamed and discouraged. In consequence, most of the young go astray and float adrift.

Worship of Power with immature sense of decency is both futile and fatal. The rest following the counsels of the blamers draw near the altar of Power. But they reach there with their sense of decency still immature. So they fail to be benefitted with the worship of Power. On the other hand, they go on doing wrong to themselves and others for the want of their proper sense of decency. Thus they glide away downward slope to the altars of Dangers and Death.

If the æsthetic activities are properly guided, the young are best able to worship His Beautifulself. Youth is the best period not only to begin our task but also to make the best efforts to attain the end of life. If it is overlooked, the mature age appears with its aspirations after wealth and

Youth is the best time to make the best efforts to attain the end of life

power, but with a deadlock to the door of beauty, the Service to God's Omnipotentself best suits the mature age. main spring of joy. Now His Omnipotentself best suits the period to attract us most. If the activities of the mature age are properly guided, the field may still be prepared for the crop, but the task all along proves a dry one. If God's Horribleself is generally meant for the stiff age of infirmity this too, is overlooked, the old age appears with its shivering dreads and fears to bid the dismal close at death. It is therefore, foolishness to leave the task for the old age while we generally grow but slaves to worldly objects. It is His Horribleself that can loosen our stern attachment of this age to force our mind towards Him.

In matters of service to God who is ever appreciably beautiful in all aspects known and unknown, the principle of utilisation is applicable to almost all classes of people. Even fallen sisters and brothers can follow the principle. Let them enjoy possibly various things and persons to guess how beautiful He is, strengthen the spirit of justice to ennable their nature, and control the mind with appropriate ideas of God at heart in regular practice of meditation. These will verily lead them too, to the common goal of all.

Universal applicability of the principle of utilisation

Let us therefore, make the practice by the principle of utilisation. Let us hence enjoy the things and persons justified in our respective societies, not for the sake of enjoyment but for the sake of having an idea, how beautiful God is. Let the idea be strong enough to invigorate our love for Him. But the seeds need be sown in a proper field. A proper field for the same can be prepared by strengthening our spirit of justice to enhancement of our beauty. For cohesion however, we should be regular to make the practice of meditation by earnest efforts to control the mind with the required idea or ideas of God, as stated.

The practice by the principle of utilisation

CHAPTER XIX

The Ideas of Gods and Goddesses, and their Worship.

It is impossible to guess how beautiful God is, unless we have some idea of beauty. So we must first enjoy some specimens to have some idea of His Direct & Indirect Objects of Life beauty. Besides, there are some necessities of life to guard against those inimical to the pleasures of life. We have therefore, two objects to serve the common purpose of life, namely (1) to preserve the pleasures of life and (2) to gather varied ideas of

beauty to guess how beautiful God is, the former being the indirect and the latter the direct object. These objects necessitate to worship Him in different ways.

We worship God as the deities of His different powers to fulfil our indirect object, hence we form the

The ideas of gods and goddesses ideas of gods and goddesses as the deities of His different powers known. Therefore, each god or

goddess is able to exercise mainly but one of His powers so as to help us in the indirect object by favour or by punishment. So we form an idea of a god as the creator, a god as the protector, a god as the destroyer, a god as the judge, and so forth. But God is far more than all the gods and goddesses we worship, as we cannot conceive all His powers to form the ideas of their respective deities.

When we worship a god or a goddess, we worship God as the deity of some particular power of His.

Relation between God and god or goddess When we pray for a god's or a goddess' grace, we pray for God's grace to fulfil some particular object.

So worshipping a god or a goddess we worship God by part. But by worshipping God we worship the Whole consisting of the known and the unknown. Some thus worship God by part to pave the way to worshipping Him as the Whole, but thereby they worship none but God. So worshipping gods and

goddesses is not unjustified, but justified so far its necessity is considered to facilitate the individual progress in some early stages of the practice.

We worship different gods and goddesses for their guide and helps to effect our different ends in getting not only the necessaries of life but also some ideas of some different aspects of His beauty. So

The objects of worshipping gods and goddesses we worship some goddess for knowledge, some one for prosperity, some other for children and so on.

All these are meant for preserving peace of life that we may undisturbedly appreciate how beautiful God is. So gods and goddesses are prayed for supplying us with the necessaries of life, saving us from the inimical, and giving us ability to have the ideas of the beautiful. But all our prayers and activities should be mainly intended for appreciating His Beautifulself.

We should ask a child to continue our race as the indirect object, and to deliver us from the burden of earthly duties for better service to God, as the

Kinds and quantities of our earthly needs to be aimed at direct object. So our desires are to be fulfilled for both the objects, direct and indirect. But the fewer the desires, the better for us, as

the earthly pleasures are very tempting to lead us astray. Therefore, we ought to desire only such

The school of love which is in other words, attraction towards His beauty is quite dependent on the belief of the truth, that God is the end-all of all our look-outs.

In the elementary stage however, we are to mostly depend on knowledge about God preached by saints and the saint-like. Those who cannot believe it

Who follow tho' school of love, and who, the school of knowledge should follow the school of knowledge. They are to practise some methods to acquire proper ability

for introspection to test the theoretical knowledge about God, received from saints and the saint-like And those who can believe it should follow the precepts to attain beauty, inward and outward, and thereby first acquire regard for God, which later on ripens into love The more they are beautiful, the more can they love Him ; the process goes on steadily though slowly, until they can attain a highest standard of beauty required for realisation of His beauty to beget supreme love for Him.

Love* i. e. attraction of God's beauty results from appreciation of His beauty A follower of knowledge appreciates through introspection that his (or her) soul is as beautiful as God, and loses himself or

* Love is used in the sense of Bhakti (भक्ति) i. e. चा "पराम् रक्षणे"

herself as the case may be, in appreciation of the soul. But as the appreciation grows deeper, God is appreciated to have possessed such and so many

Supreme Love, & attributes that He cannot but be Knowledge. loved.[†] Thus realisation of His

beauty begets love for Him. Again,

realisation of His beauty may result from love too. A devotee by attaining a highest standard of beauty proves a near and dear one to God, and then He unfolds His beauty to the devotee to his (or her) best realisation. So of the two, love and knowledge, each follows the other.

The spell-work of Ignorance pervading all the ins and outs of the world stands in way to our both

Ignorance against appreciation of His beauty appreciation of His beauty. In appreciation it gives us false idea of His Trueself ; then we mis-

understand Him, as we sometimes do a piece of rope as a serpent. His true beauty appears to our best realisation as soon as the veil of Ignorance drops off

Ignorance against attraction of His beauty. from His Trueself. In acquiring regard for Him, Ignorance misleads our regard, and so we are attracted by His creature in stead of Himself.

No sooner does the charm of Ignorance begin to lessen

[†] For details, vide Sp Monism in the Appendix

than we have regard for Him instead of His creature.

Freedom from the spell-work of Ignorance is therefore positively needed to follow either of the two schools, the school of knowledge and the school of love. This however, solely depends on God's grace,

Means of freedom from Ignorance.

as the influence of Ignorance is so strong that it can hardly be relaxed otherwise His grace therefore, should be earnestly prayed for the purpose.

A conflict about freedom from ignorance is found between the two sects. The followers of the school of knowledge give preference to freedom from Ignorance, but those of love give preference to supreme love for God.

Adaptability of Freedom from Ignorance, and of Love.

Supreme love for God is not possible without realisation of His beauty. But realisation of His beauty is not possible in the school of love, unless He grows gracious enough to unfold His beauty to the devotee. So the followers of the

The school of Love & the Influence of Ignorance.

school of love solely devote themselves to secure His grace. His grace however, can be secured only by love. Therefore, they love Him for His grace that He will unfold His beauty to their best realisation to beget supreme love for Him. So they love Him for nothing but the supreme love

This verily keeps the magnetic needle of their heart ever to-wards none but God, and so the influence of Ignorance fails to do them wrong. But the importance of freedom from Ignorance is greatly considered in the school of Knowledge & Freedom from Ignorance as soon as my conception of a serpent for the rope disappears. This explains that removal of ignorance means attainment of knowledge. Accordingly, realisation of God is ensured as soon as the influence of Ignorance giving us the false idea of His Trueself * disappears. That is why the followers of the school of knowledge give preference to freedom from Ignorance as the means to their end.

The development of beauty is needed in both the schools, sooner or later. It is necessitated from the unavoidable need for the development of beauty in every school, very beginning in the school of love. But in the school of knowledge its necessity is verily felt in the later period. Following the principles of this school, they soon find themselves possessors of many a divine power. If their nature is not sufficiently beautiful, or in other words, if they do not sufficiently attain inward beauty, they can

* God is so beautiful that He is called Joy incarnate. But God is omnipresent, and so joy is to exist every where. That we see otherwise is but our misconception due to the influence of Ignorance.

hardly stop to misuse the powers. This brings about their downfall in the very way to their goal. Thus many a saint much suffered, even as they drew very near the goal. Therefore, the development of beauty, outward as well as inward is essentially necessary in both the schools. To follow the principles of health and retention of semen is the first-hand necessity to lay the basis of every school. This is meant for training not ascetics only but householders too, in the truest sense of the terms. It not only ensures our outward or physical beauty, but also make our mind sound and strong enough to struggle for the inward beauty so greatly emphasised.

The school of knowledge is based on the principle of renunciation, but that of love is, on the principle of utilisation.

The principle of renunciation is intended for the rapid progress. In way to some fair, various attractive shops or the like are met by the way. Those

The Principle of
Renunciation

who overlook the attractive ones can reach the fair without delay, and there have the sights of objects

far more attractive, various and numerous than those by the way. The followers of the principle of renunciation do likewise. They renounce the earthly objects and wholly dedicate themselves for quick attainment of their goal. Hence they

have to keep aloof from worldly concerns, until and unless they attain their goal. This is not suitable for householders.

It is the principle of utilisation that is best suitable for householders. They are justified to have all the objects that can be utilised to attainment of their goal.

**The Principle of
Utilisation.**

They are to enjoy an object animate or inanimate with a view to appreciate how sweet that is, how little

and short-existing that sweetness is, and how much does that sweetness fall short to satiate their thirst. God's beauty reflects so far possible through varied objects of the world to draw our attention. The very objects cannot give us pleasure to our full satisfaction, but ignite our appetite for more. They are meant not for mere enjoyment, but for giving us some idea, how beautiful God, the Source of every object is. Let us therefore, appreciate through enjoyment of the earthly objects how sweet is His beauty flashing through various objects before us. It is for His beauty that an object looks beautiful. But for His beauty nothing or none can attract us. We therefore, love Him through every beauty though unconsciously, and nothing or none else. Hence we should have no attachment to anything or anyone else. Every object is but a medium to let us know His beauty. We must take an object animate or inanimate

as the medium, and never other than that. Thus enjoyment of the earthly objects through non-attachment is just the substitute for their renunciation. That is why householders are not wrong, if they do not follow the principle of renunciation.

Renunciation is possible for the sake of none but a beloved. If you love me, you can unhesitatingly make a sacrifice for me. It is for love that you Renunciation is the concrete form of Love can easily sacrifice what I want as well as what is needed for my sake. In other words, your love for me manifests itself in your acts of sacrifice for my cause. So renunciation is the concrete form of love. If we can love God, we can renounce whatever is needed for His sake. A sincere follower of the school of love is thus self-actuated to follow the principle of renunciation which is the basis of the school of knowledge. Therefore, the conflict between the two schools is but apparent.

If we sincerely follow the principle of utilisation to augment of our love for God, we grow tired of the worldly concerns in the latter part of our life. We are then self-actuated to renounce the worldly concerns and lead a quiet life, alone or in company with the wife (or the husband) in a sacred place or the like for better efforts to attain the goal.

The principle of utilisation paves the way to the principle of renunciation.

CHAPTER XXI.

Actions & their objects, Modes, Elimination, and Test.

In the elementary stage, both the school of knowledge and the school of love have much to depend on action. Our every action should be mainly intended either for knowledge or for love. Whatever we should do, we do either for realisation of His beauty or for its attraction. This is just the direct object of our action.

The direct object of our action.

In the school of knowledge, nothing is to be believed or loved blindly. What is to be believed or loved must be first realised by introspection. What is therefore required is the earnest action for realisation. The earnest action for realisation is just the prayer in the school of knowledge.

The earnest action for realisation is just the prayer in the school of knowledge

In the school of love however, much needs be believed and followed to acquire love for God. All impurities of body and mind are needs to be shunned by converging all our activities towards Him. This requires an earnest prayer by all round action. All activities of

Converging all activities of our body and mind towards God is just the prayer in the school of love.

our senses and mind should have the direct object to acquire love for God.

Controlling all activities to acquire love for God makes a heaven of this world. Hence the true follow-

*Followers of the school
of love make a heaven
of this world.*

ers of the school of love make the world heavenly. They believe this world as some appreciable manifestation of God. So in their

efforts to acquire love for Him, they love everything and every one of this world. They pray for every one's good, and live for service to every one. Hatred to any body is regarded by them as a great obstacle to love God. They cannot hate any body, as by doing so they chance to hate Him by part. They are therefore, obliged to love everything and every body, known and unknown.

The indirect object of all actions is to pave the way to the direct object of the respective schools.

*The indirect object of
our action.*

To solve the problem of providing our selves with the necessities of life, just required to follow the principles of the desired school is the indirect object of our actions. Any action without the objects, direct and indirect, causes stagnation, and retrograde motion in our progress towards God. Such actions follow from the indulgence to sensual pleasures for sensuality's sake. They result from the influence

of Ignorance, and soon multiply themselves as weeds. The sooner we devote

How to eliminate the actions without the direct and the indirect objects.

ourselves to God, the sooner does the fury of Ignorance begin to lessen, and thereby such actions are avoided. Also the store of

our past actions of the sort grows exhausted, somewhat by patiently undergoing pain and pleasures and somewhat by earnest prayer to God.

Therefore let us act, as the direct and the indirect objects dictate to wend our steps to-wards

The prayer by action and its utility. *

God. This is indeed, the prayer by action. Let us so far possible see the beautiful, hear the beautiful,

take the beautiful, speak the beautiful, think the beautiful and so forth to guess how beautiful He is. These will serve two purposes. Firstly, all our senses and mind always associating with the beautiful shall tend to be so. Secondly, they giving us the ideas of the different aspects of beauty are to attract us to the Store of which all the beautiful objects of the world, known and unknown, are but a few samples.

God is the infinite source of all varieties of beauty

Varieties of beauty & their source.

that play with us hide-and-look through covers of body and mind. We run after them and dash against

* Vide the paragraph at pages 92-3

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ACTIONS & THEIR OBJECTS, MODES, ELIMINATION & TEST 97

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is sure to give the start of regard for Him, provided it is done without any motive of secular gain. We should catch the opportunity by the forelock, if any we meet with. But such an opportunity may or may not come in one's life time. We should therefore, Waiting for the natural or the accidental course is not wise. depend neither on the natural course nor on the accidental one. But we should be up and doing to acquire regard for Him at the earliest possibility. This necessitates that we should follow the principles of the prayer by action in right earnest without least delay.

Practice of the prayer by meditation. Let us be regular in heart and soul prayer by meditation. Hence we should fix some quiet periods of a day for its practice, in a place possibly away from domestic disturbances. Let us then keep our body and mind as sacred as possible. Then we are to pray to God in words of heart for nothing but freedom from Ignorance and supreme love for Him. Let us begin it by meditating our ideas of His Beautifulself Meditation of God's Beautifulself. How beautiful does He express Himself so far possible through the covers of varied bodies and minds ! How beautiful does He express Himself through varieties of sweet sounds ! How beautiful He expresses Himself through pleasing sights in numerous varieties !

ACTIONS & THEIR OBJECTS, MODES, ELIMINATION & TEST 95

How beautiful does He express Himself through varieties of palatable tastes ! How beautiful does He express Himself through varieties of sweet smells ! How beautiful does He express Himself through various sorts of pleasing touch ! How loving He is in so different types ! Let us deeply entertain such ideas and absorb in them. In case of failure to concentrate our mind to the meditation, let us meditate His Omnipotent self. How

Meditation of God's Omnipotent self. How potent does He express Himself in the mighty ! How easily can He control the unjust, however mighty !

How potent He is ! How easily He, the source of all powers can fulfil our desires within a twinkle of an eye. Entertaining such ideas is most likely to enable us to concentrate our mind to the meditation. If this too, fails to ensure the concentration of our mind, we are to take up the last means. It is to draw the mental

Meditation of God's Horribleself. pictures of death and dismal dangers as experienced. Let us

call to mind the horrible sights and events of various accidents, the like of which may at any time befall us too. Let us then remember how cutting to the quick are the anguishes already suffered, and think, there is no certainty that they may not be repeated. These are sure to make our mind too moved to fly away from the meditation, and then we cannot help dedicating ourselves to God.

It is good to meditate Him at least by the last means, better by the last but one, and best by the first. But it matters little. If the Secret of utility in meditating His Differentselves mind can be concentrated by any of the last two means, it will be possible to meditate Him by the first means in the later development. However, our attempts to meditate His Horribleself must be intended for preparing our mind to meditate His Omnipotent-self ; and our attempts to meditate His Omnipotent-self shall be intended for preparing our mind to meditate His Beautifulself, the end-all of the endevours.

Mind naturally concentrates, while a favourite subject is thought over ; and while a mind gets concentrated, the breathing grows feeble. The more concentrated our mind gets, the more feeble does our breathing grow, and sometimes we are found as if breathless.

Natural means of concentration of the mind.

The truth can be verified while listening to an inspiring description, or silently reading an interesting passage. There is a school of practice in which respiration is controlled to get the mind concentrated *

* A wind gets out and in through anus, and this is called Apan wind. Pran wind gets out and in, through nostrils. Pran wind gets in, while Apan wind gets out, and viceversa. This causes restlessness of

On the other hand, if the mind is concentrated by thinking over an interesting subject, the respiration gets automatically controlled. Let us therefore, first make the object of our meditation interesting that our meditation may be facilitated by automatic concentration of the mind. † This verily needs that we should at first have some regard for God, the object of meditation.

Hence we should observe the principles of the prayer by action to acquire some regard for Him. Some regard for Him in the beginning is sure to serve us, as the first paddling in a bicycle does the rider.

Utility of the first
regard for God.

The first paddling gives the start and also facilitates the second paddling. Again, the second paddling aggravates the race and facilitates the third. Thus the race of a bicycle is accelerated on and on with more and more facility in paddling. The first regard for God serves us likewise. It not only brings about the concentration of the mind, but also facilitates our acquiring more regard for Him. The more we have regard for Him, the more

the mind. The mind concentrates, if Pran and Apan winds are made to get out as well as to get in, together.

The secret lies on the psychological truth, Interest and Attention are co-related.

can we concentrate our mind to His meditation with more and more facility to acquire regard for Him.

However, we should test the progress now-and-then, as we do in the physical culture by taking our weights at times. Hence we should

How to test our
progress.

test whether or not our regard for

God is in a flow tide. Let us see if we, of our own accord, grow earnest to hear of Him, speak of Him, think of Him, and so forth. If it is so, it is to be understood, we are in progress ; otherwise we are to give more stress on the prayer by action than on meditation.

Let the heart and soul prayer by meditation be well based on the prayer by action, and our progress to-wards God is sure to be hastened ; and the progress is to be intelligible by the onward development of our regard for Him. Our regard for Him should be the starting point, and it will subsequently ripen into love.

CHAPTER XXII

Prayer and its Nature.

Regard for God ripens into love, as the fury of Ignorance grows feeb'le. Regard for Him lessens our attachment to worldly matters.

Regard ripens into love. The more we have regard for Him, the less does our attachment grow. Thus goes on

the process, in which our attachment is diverted from worldly matters to God, and it is the great attachment to God that goes by the name of love for Him.* We should therefore, make our attitude towards worldly objects to see if love for Him has sprouted in us in some quantity or other,

We often enjoy the worldly object neither blindly nor wisely, but on a secular principle which is unhealthy to the progress in attainment of our life's end. The principle consists in enjoying the worldly objects for enjoyment's sake in as much quantity as one's health and purse can allow in consideration of further enjoyment in future. This would be wise, if it were possible to satiate our desires by enjoyment thus prolonged. Let us enjoy the worldly objects to the best of our ability to appreciate the nature of enjoyment. Let us thereby appreciate how far our desires may be satiated by enjoyment. This is just the way to dispel our blind attachment to worldly objects.

In order to escape from attachment conscious
Regard is the foremost necessity for prayer. but unavoidable, we are to fully depend on His grace. This requires whole hearted prayer to God by all means. But no prayer to Him is

* “सा परागुरक्तिरौश्रे”

worth the name, unless it is done with some regard for Him. We should have therefore, some regard for Him as the foremost necessity. Having had some regard for Him, we are to proceed onwards by utilising it to the cause of attaining more. Let us, to say more clearly, utilise, our first regard to make an earnest prayer to God for more and more regard for Him. The more we thus proceed, the more we have regard for Him

Regard for God shuld be thus increased on and on, for the sake of having love for Prayers for stability of love for Him. But its stability depends upon His grace. We should therefore, pray for His grace to immortalise in us strong love for Him. Hence we must prepare our heart and mind with some favourable acts, prescribed by saints in consideration of different climates. That is why much stress has been given on some prescribed acts in the preliminary stage. However, these acts are meant for acquiring love for God Our love for God should often be tested more and more. We should hence proceed all along testing how whole heartedly we can, of our own accord, pray to Him.

Diverse disturbances profusely appear in the first sittings, and it is due to the first attempts to control our mind, so long flying about independently. Mind

We need not be hopeless for the disturbances in the first sittings in meditation. before yielding to us tests our ability, as a horse does its new master's. We need not then grow hopeless, but be more ardent to control our mind by different means of meditation, as said in the previous chapter. Perseverance in the course as stated in the prayer by meditation, is sure to dispel the disturbances in times of prayer

God ever sees our heart and mind. So whatever should be done must be meant for preparing our heart and mind to His best liking. This is an individual concern with Him through heart and mind. Hence we must be sincere rejecting all kinds of show, Our procedure should be secret till regard for Him is well fixed in our heart. and should proceed as secretly as possible to avoid many an obstacle, till regard for Him possesses a permanent seat in our heart.

Let us with all our senses and mind possibly do whatever is beautiful. But it is God's beauty that appreciably glows through every object. Therefore, we are to realise with our senses and mind how beautiful God glows through varied objects before us. The more we realise the truth, the more we have an earnest desire for God, the End-all of all desires. Having Him, we have all and lack in nothing or none. Let us earnestly pray, "O God !

Preparation for Heart and Soul Prayer.

The nature of prayer please lead me to You Help me to trifle all kinds of attachment ! Let my mind fly to anything or any one else, if that have an existence separate from Yours ! But You are in everything, and everything in You. So let my mind concentrate to You, and to nothing or none else ! How beautiful You look through varied objects of the world ! But how ugly I look ! Please enable me to restore my beauty that I may attend on You, Oh Beauty incarnate ! Please stop to play with me hide-and-look through media of beautiful objects, but appear as my ever wished — for One removing the veil of Ignorance !”

CHAPTER XXIII

Utilisation of Beautiful Objects to Appreciation of God's Beautifulself.

Beauty of anything is but God's beauty peeping out through it. Beauty of any one too, is but God's beauty peeping out through the body and the mind of the same. When we are attracted by some one's We love none but God, beauty, we are attracted by God's though unconsciously. beauty possibly peeping out through that one's body and mind.

In other words, when we love some one, we love Him through that one. But we do this unconsciously. We must do this consciously, and this is just what is required.

We live for joy, the out-come of the attraction of beauty. In other words, we live for joy, the blessing of love. * Simply to say, we live for love, We live for God. , the source of joy. But love for anything or any one is nothing but love for God, as explained above. We therefore, live for Him alone, but we are not conscious of the truth for the lack of our appreciation. So let us hence love Him by conscious appreciation—how loving does He glow through beauty of anything and any one. This will enable us to understand that we live for Him.

God is omnipresent. His beauty therefore, glows through every object. But we cannot love all, and it is due to our lack of appreciation How we may love God. of all aspects of beauty. Hence we should proceed with those aspects of beauty of His, glowing through varied covers of bodies and minds to our appreciation. Let us do it consciously, and our love for Him is sure to have its flow.

They say, there are such aspects of beauty that are too maddening to lead us to God and in consequence, we become preys to attachment. So we

A conflict of the ideas—appreciation of beauty & overlooking beauty, especially maddening. are advised to overlook the aspects of beauty, far from appreciating them. We are so advised especially for maddening beaties.

* Love is the attraction of beauty.

We are advised to overlook the different aspects of beauty ; but they cannot be overlooked. They lie almost every where, and are sure to draw our attention. We may avoid them sometimes, but cannot at all times. Such being the case, we should better deal them wisely than overlook them.

Once a painter travelled many places to draw a picture of a most beautiful person. At last he met with a youth most beautiful to his estimation, and

One is no longer beautiful, as soon as the ray of God's beauty disappears. drew his picture. In latter part of his life he wanted to draw a picture of an ugliest one, and underwent many troubles to find out the same.

Once he chanced to find out in a prison a man looking ugliest to him. He drew his picture to place it side by side of the picture of that most beautiful one, formerly drawn by him. But on enquiry he came to learn to his greatest amazement that the two pictures were of the same man. The beauty that once glowing through his person made him so attractive now so disappeared in course of time and his evil acts that he was turned an ugliest one. The beauty was not his Had it been so, it would not have disappeared in his life time. This is true in

Examples. case of an inanimate object too. How beautifully does a rose glow ! But alas !

for a short time. The beauty disappears, and the same figure with the self-same petals and the like is turned pale and scentless. The beauty is not the beauty of the rose. Were it so, the flower would not be turned pale and scentless. It is God's beauty that glowingly peeps out for a while through every object, animate or inanimate, so far possible. Every object serves as the medium to reflect His beauty for a while. This is just the truth, and we cannot but take it for granted, sooner or later.

Every beautiful object reflects but God's beauty so far possible, as the moon does the light of the sun.

Every beautiful object possibly reflects but God's beauty, as the moon does the sun's. We are wrong, if we think the moon possessing beauty of her own. We make the same mistake, as we take a beautiful one possessing beauty of one's own. Any aspect of beauty is of none but God's. God's beauty appears through the medium of an object, and that is why the object looks beautiful. But for His beauty can no object look beautiful even to some extent or other. Let beautiful objects therefore, serve as the messengers of God's beauty, but not as beauties themselves. Let us henceforth change the angle of vision, and deal the beautiful objects accordingly. We shall no longer run after beautiful objects to dash

Beautiful objects are but messengers of God's beauty.

against the covers of body and mind to our great disappointment in service of beauty.

God's beauty appears to us through varied media, but not direct as long as the influence of Ignorance prevails. Let the media therefore, actuate us to appreciate how beautiful He glows through them. God's beauty appears to us not direct, because of the influence of Ignorance. Let beautiful objects, the media, thus ignite our love for Him to blaze for ever.

Let us thus utilise beautiful objects instead of overlooking them. 'To err is human' as long as there prevails the influence of Ignorance. But we may take steps against it.

Firstly, let our failures be the pillars of success. Our disappointments to check us Let our disappointments in service of beauty check us to deal beautiful objects as we generally do them and meet disappointments. Secondly, to escape from the snares of maddening beauties we are to diversify our experience. Let us experience that

Maddening beauty has its varieties in quality as well as in quantity. There is maddening beauty not in sights only but also in hearing, tastes, smells, touch, speech, handling, walking, secretion and cognition. Besides, one maddening

sight is more attractive than another,
 Examples. one maddening tone or tune is more or less attractive than some other, and so forth. Similarly, maddening beauty of one person differs

How to deal with from that of another, not only in maddening beauty. quality but in quantity also. When we are about to be entrapped by

some maddening beauty, let us see another of more intensity, and also experience maddening beauties of different aspects. The maddening beauty of a lime light grows dim, as the rays of the broad day light appear. The maddening beauty of a lime light cannot wholly draw our attention, if we experience maddening beauties of a sweetest sound, a most tasteful food, a sweetest smell, and so forth. Let us wisely observe the principle, and we have not to harbour in some maddening beauty.

Lastly, we are to depend on heart and soul prayer to God for freedom from the all-pervading influence

The best means of of Ignorance that alone is responsible to lead us astray. These are fluence of Ignorance. the means to escape from the influence of Ignorance and to utilise beautiful objects to attainment of our life's end.

However, one should venture to utilise some beautiful object according to the ability. The abler does a person grow, the more beautiful object can be

To deal with maddening beauty should be ventured according to one's ability.

utilised by the same. A banyan tree when but a plant requires to be guarded with a fence around that it may not be nipped up by a goat or the like. In course of time, the plant grows up, and then it no more requires a fence or the like to be guarded, but stands unmoved though an elephant rubs its body against it. Similarly a person in the primary stage requires to be guarded against a maddening beauty. The abler does the person grow, the less does the same require to be so guarded against a maddening beauty, but dares utilise it to the contrary. Let us therefore, try the principle of utilisation in the preliminary stage with an object reflecting beauty of bearable intensity. Hence however,
Prayer for protection we shall all along have the protection of heart and soul prayer for freedom from Ignorance. These are verily to give us ability for the struggle

Thus we must go on to appreciate how beautiful God is. How much but a few aspects of His beauty reflecting through worldly objects madden us! But God's beauty is infinite. He is so beautiful that He is called infinite Joy incarnate. And we are such that we cannot be satisfied with but a few aspects
 Let appreciation of beauties enable us to guess how beautiful God is and what can give us joy to our fullest contentment

of His beauty, however maddening. We must have service to His entire beauty, and this is just what can give us everlasting joy to our fullest contentment.

CHAPTER XXIV

Struggle for Justice, Exercise of Free Will, and Fate.

To struggle for justice should be our principle. Moral courage, the crown of humanity, is the very life of the principle. Many are highly educated, and many hold high ranks, but it is greatly regretable that most of them have little courage to face a struggle for justice. We speak big words, quote sermons of saints and the saint-like, but deplorably lack in the spirit of justice. We do not stop here, but go on even to give way to injustice for some interest or other. Thus we go on to make an end of our spiritual life

But for justice no good quality is worth the name, and but for the possible good qualities no beauty has the meaning. So for beauty's sake, the spirit of justice has the essential necessity. We are therefore, obliged Unavoidable necessity for the spirit of justice. to live in the path of justice for the development of our beauty, without which even the means to our

end, stated in scriptures, appear to us but fables or the like. Let us be beautiful, and we shall be able to appreciate the value of the sermons of saints and the saintlike. And this is not all. Let us be beautiful, and we will be worthy for service to God's Beautifulself, the Source of perennial joy to our heart's content.

We are to make struggles against injustice, not for mere dislike's sake but for justice' sake. It is mainly intended for unfolding our beauty, and it matters little if it does not serve some other purpose.

The direct and the indirect objects of our struggles for justice. However, it has an indirect object, and it is to subdue some unjust person or persons. But it may not always result into success in getting some unjust subdued as swiftly as we desire. However, must we make the struggle for justice as an inevitable necessity for the success in life, which is the resultant of not only varied successes but also varied failures in life, met with to struggle for justice.

A struggle for justice never goes in vain. It is sure to bring forth the desired results, direct and indirect, though not always as swiftly as we expect. It is sometimes found that our earnest struggles for justice fail to conquer an evil, and even entangle us into

A struggle for justice never goes in vain, but its result sometimes needs forbearance.

varied tortures and troubles in the resistance. Then we are duty-bound to bear the same. Hence it is said that those who bear can exist, and those who cannot, are doomed to ruin.

Now the question is whether or not we should struggle against injustice. Injustice having luxuriant growth is much more than justice. And our span and privileges of life are too insufficient to struggle against all injustice. So we have the sermon—

"Resist not the evil." But we are duty-bound to struggle for justice. It therefore, appears that we meet contraries. To struggle for justice is generally meant to struggle

against injustice. But particularly there is some difference. We should so far struggle against injustice as it is just necessary to insure justice in our respective marches of life in the truest sense of the word. There are many supporters of injustice, and we need not resist them all, as but a few and not all of them sometimes stand against our just procedure. We must not support the unjust but overlook them, and must not even overlook them whenever they will resist us to live in the path of justice.

A creature has to undergo pleasure and pain by the resultant force of his (or her) past actions. Hence a

creature is made to do something inevitably, and the resultant force of the past actions goes by the name of fate.

Besides, a creature does something, of his (or her) own accord Here in the creature exercises the free will. The secret lies in the fact, that a creature resembling God to some extent possesses some free will.* It is by exercising the free will that a creature gathers seeds of his (or her) future pleasure and pain. It is therefore, said that a man is the architect of his own fortune

Some believe in fate and totally deny the utility of free will. On the other hand, there are some who solely depend on the exercise of free will and deny the influence of fate But in course of time, both of them can realise their respective mistakes. Neither fate nor free will can be denied. Being made to undergo pleasure and

* The doctrine of Monism declares that there is no difference between God and Creature , and that the difference is seeming, and is like the difference between water and its wave The doctrine of Special Monism declares that Creature resembles God to some extent and not to all extent. Therefore, that a creature possesses some resemblance to God admits of no doubt. God is free, and accordingly a creature posseses some free will (Vide the Appendix for Monism and Special Monism).

A creature deals with two stocks of actions— one is eliminated by undergoing the present fate & another is earned for the future fate.

pain, a creature eliminates the stock of the resultant forces of his (or her) past actions ; and by exercising the free will, the creature makes the stock of the would be resultant forces of his (or her) present actions that will be in future turned as past actions. A creature therefore, deals with two stocks of actions — one stock is exhausted and another is earned.

The old stock serves daily consumption, and the new stock is kept reserved for the future arrangement. The new stock has generally no effect, until and unless the old stock has been exhausted So many are found to live in ease and happiness, though their present activities are quite adverse to their present fate ; and many live very miserably inspite of such present activities that are really honest and praiseworthy. This is generally the case

But particularly it is found that undergoing pleasure or pain in consequence of some past actions is suspended for a while to give effect to a vigorous

Present fate may be more or less influenced by the exercise of one's free will type of the present action, good or evil. So the old stock is sometimes more or less influenced by the new stock. A burden of misery

as an outcome of some past actions may be lightened or made heavier by exercising our free will accordingly So, much depends on the exercise of our free will

I am done wrong by some body. It cannot be readily understood whether he exercises his free will, or is influenced by the resultant force of his past action to do me wrong. Let me exercise

While should we my free will to avert the wrong,
have patience ? but my struggles should ever be
for justice' sake If my utmost and

repeated struggles to evert the wrong prove failure, it should be understood as an outcome of some past action Accordingly, I ought to have patience enough to undergo it, otherwise the exercise of my free will to avert the wrong will multiply the troubles and the difficulties In such a case I should therefore, to avoid worse, patiently lie in wait for better times We should patiently pass the waiting period,

How long should we however tedious and troublesome ;
have patience and must not cry for the sun-rise
before the end of the night But

the magnetic needle of our spirit must ever be towards the direction of justice. For no gain, however tempting, will we give way to injustice even in the slightest degree.

To struggle for justice has two objects, namely,

(i) development of beauty as the direct object, and (ii) to subdue some unjust person or persons as the indirect. A struggle for justice is active, when both the objects are fulfilled. But in some cases we are entangled with some tortures and difficulties in resisting some unjust person or persons. Then we sometimes should patiently undergo the tortures and difficulties without giving way to injustice, however meagre. This too, is a kind of struggle for justice. But such a struggle for justice is called passive, as it is done in a rather passive way. In exercising our free will, must we struggle for justice actively, or in failure, passively? We are required to struggle for justice without fail, and our education is meant for acquiring ability for it. Our education is not worth the name, if we fail to struggle for justice' sake actively as well as passively.

We need be beautiful that we may be worthy for service to His Beautifulself. To be so beautiful we need not, to speak the truth, acquire beauty, but discover it long covered through ignorance. It is the

Why is the spirit
of justice so much
emphasised.

spirit of justice that verily serves as the steering wheel to discover the same. * That is why the necessity of the spirit of justice is so much emphasised.

* Vide the chapter IX for details

It has already been explained that much depends on the exercise of our free will. But how to exercise

Our free will should be exercised through the spirit of justice to development of our beauty

the free will? It is through the spirit of justice that, our free will should be exercised. Let us therefore, struggle for justice, of our own accord, with a view to develop our beauty for service to His Beautifulself.

This is just what is required

But to err is human, and it is due to the overpowering influence of Ignorance. There are many allurements of Ignorance scattered before us, and we are at liberty to exercise our free will for any of them

Disturbance is inevitable for one's free will to exercise the free will

Some of us therefore, exercise their free will for power, some for money, some for fame, some for carnal pleasures, and so forth, in conse-

quence, they are found to give way to injustice in their respective pursuits resulting from the allurements of Ignorance. So disturbance is inevitable in living, even in the path of justice. Therefore, one has to exercise one's free will to safeguard oneself from

Struggles for justice are necessitated for
(1) self-protection and
(2) development of beauty

injustice in the bivouac of life. Besides, the more a person struggles against injustice for justice' sake, the more does his (or her) beauty grow developed.

A person is therefore, expected to thus go on, without any care for the troubles and difficulties that may be met with in the struggle. Our life is not a bed of roses, but a term of office to struggle for justice in every way possible.

We must be most careful to exercise our free will. It is from exercising our free will in the past that our present fate has sprung up, and it is from exercising

Exercise of free will
is the root of the
present as well as
the future fate

our free will in the present that
does our future fate form. Some
discourage the exercise of our free
will on the principle, that our future

fate may not form. But the principle does not hold water, since we cannot but exercise our free will for some cause or other. Let us therefore, wisely exercise our free will in stead of desisting from it which is an impossible task. The all-

Gods' grace for free-
dom from the spell-
work of Ignorance, to
exercise our free will
properly

pervading influence of Ignorance
often puzzles us how to exercise
our free will rightly. Freedom
from the spell-work of Ignorance is
therefore positively needed that we

may rightly exercise our free will to serve the life's end. Hence God's grace should be prayed for, because the influence of Ignorance is so strong that it can hardly be relaxed otherwise. * Therefore,

* दैवी ज्ञोषा गुणमयी मम माया दुरत्यया,
मामेव ये प्रपद्यन्ते सायामितां सर्वात् ते । गौता, ७८ अः । १४ क्षोः

we should pray for God's grace that we may, without fail, exercise our free will for the cause of justice.

In the practical field we meet with much difficulty. Justice should be differentiated from seeming justice of various forms. A seeming justice few examples are set below.

A man has sometimes to file a case to realise his dues. But the facts and figures for the same require Examples to be exaggerated, eliminated, or changed in favour of the case. This appears injustice, but is unavoidable to support the just cause of realising the dues. Justification of the direct cause here allows little bits of injustice to nullify the snares of laws and by laws.

Sometimes a person is denied justice on the basis of the principle—'Greatest good of the greatest number'. When an embankment of a flooded river breaks up somewhere, the neighbouring houses or the household properties are forcibly damaged and destroyed to close up the breach for the interest of the vast population of the locality. Here the injustice is wilfully done to the inhabitants of the neighbouring houses for the interest of the greatest number.

A running train cannot be suddenly stopped to save a person about to be run over, if the lives of the passengers are to be saved. Stop the train suddenly, and she shall be derailed by the property of inertia

to endanger and very often to end the lives of the so many passengers within To allow the train to run over the person is here justified for safety of the passengers' lives, provided the whistles and the like cannot save the person

There is a nice story in the Mahabharat to show a zigzag course of justice. A gang of robbers chased a traveller in a forest route. The traveller being conscious of it began to fly away as fast as his feet could carry him. The robbers too, ran after him, but there is difference between running for life and running for some other cause. The traveller became out of their sight, and they soon reached a junction of three routes in the forest Now they were at a loss to ascertain by which of the two routes before them the chase was to be continued to overtake the traveller. But they soon met there with a hermit, and asked him by which of the routes he had seen the traveller flying away The hermit was at a fix to give the reply, thus exacted Had he disclosed the truth, the traveller's life would have been endangered and the ill motive of the robbers would have been given way to further degeneration of their natures. Had he told a lie, which is so blamable, the traveller's life would have been saved and further degeneration of the robbers' natures would not have had the chance. The hermit passed beyond the general

path of justice, weighing pros and cons to ascertain which of the two outcomes was better. He preferred the latter, and told a lie to save the traveller from the fatal attack and also the robbers from further degeneration of their natures. Here justice was administered in consideration of the results to come out. In such cases, justice is seeming, and so to speak the truth, injustice appears in the garb of justice. We are hence bewildered in the march of life.

A man steals, and being detected begs forgiveness on the basis of the truth—"To err is human and to forgive is divine" However, the truth has no justification here, if the man has not felt self-reproach for the heinous act. The man should needs be tested whether he feigns or not, whether he cites the truth as a plea to escape the danger. Such carefulness will lead us to the true path of justice.

Therefore, we should have sufficient carefulness to ascertain the true path of justice in the practical field. We should not forget that even devils quote sermons of saints to serve their motive. So we should all along be alert that we may not be seduced by any body citing some sermons of saints or the saintlike.

CHAPTER XXV

Spiritual Culture & its Necessaries.

We are advised to follow the principle of utilisation in matters of food, drink, sleep and coition.

Utilisation of food and
drink, sleep and
coition

They are inevitable necessities of life, but are such as can be habituated to be enjoyed in such a quantity as to meet the necessity

without any danger. Now the question arises whether we should increase or decrease their quantity.

Food, drink and sleep are necessitated in all stages of life ; but coition is not so. The necessity of coition is not felt in the first and the last stages for the want of sex ability. The necessity is felt inevitable in the middle stage, but its fury can be controlled by regulating the qualities and the quantities of food, drink and sleep to prevail over the mind. Now the

Fury of the necessity of coition may be controlled by regulating our food, drink and sleep to prevail over the mind.

question is how to regulate the same. A person labours more than another. So the former is justified to take more food, drink and sleep than the latter. If the former takes the same less, or the latter takes the same more, physical as well as mental

The quantity of labour is to ascertain the quantity of food, drink and sleep

drink and sleep to be taken.

As regards the qualities of food, drink and sleep, the climatic influence should be considered first, as previously said. The professional necessity is the next consideration.

The climatic influence, the professional necessity, and purity need be considered for the qualities of food, drink and sleep

doing physical exercise, provided the disturbances physical as well as mental may be avoided. The next consideration is to preserve their purity. Hence we ought to observe the truth—"Cleanliness is next to godliness." Moreover, we should be careful that our food, drink and sleep are not contaminated by the contact of some wicked.

Coiion is an inevitable necessity in the middle stage in life. Ability for the same dawns Coition with adolescence and sets in old age. Most of us discourage the sex education, but it cannot withstand sex consciousness. So the discourage

disturbances are sure to appear in both the cases. The quantity of labour is just the criterion to ascertain the quantities of our food,

The Sex education. makes one more curious to have the sex education some how or other. Then the young learn it from evil sources, and it is most regretable so far its outcomes are considered. They say that one should keep away from coition before one's marriage, but the marriagable age is hardly observed. In consequence, sex consciousness finds its own way for sex satisfaction secretly or otherwise. These are truly objectionable. What cannot be avoided should needs be dealt wisely to serve the

The principle of utilisation in coition life's purpose. This calls forth the principle of utilisation. To follow the principle of utilisation in coition

we need be aware of its objects. Let us think of the objects of taking food. We take food for the physical strength. We take food to have the idea of God's beauty reflecting through the media of varied tastes of the food. The latter is the direct object and the

The object of coition, direct and indirect. former, the indirect. Similarly coition too, has two objects, direct

and indirect. To have the idea of God's beauty appreciable through sex enjoyment is the direct object, and to produce progeny is the indirect. The indirect object of coition is intended to be served as one of the five-fold duties of a householder.* Its direct object is verily intended for

* Vide at pages 92-3.

appreciation of God's beauty like the direct object of every activity of our other senses and the mind already discussed.

As regards the quality of coition, one should generally stick to but one consort, socially admitted. As regards the quantity, one is justified to attend the consort in prescribed days in times of menstruation. This is admissible but is hardly observed. This rule aims at the indirect object of coition. But what's permitted by its direct object? Some say that appreciation of God's beauty is an every day necessity, and so coition is justified as an every day activity if health permits. We therefore, meet with a conflict in consideration of the former rule. However, let us see how far does coition as an every day activity serve the direct object i. e. appreciation of God's beauty appreciable through sex enjoyment. It is soon experienced that coition as an every day activity loses its charm, and so fails to serve the direct object.

Intervals in sex enjoyment

Necessity of intervals is verily felt to serve the object. Besides, the longer the interval, the more attractive and charming does the coition prove. The more attractive and charming the coition is, the more does it enable us to appreciate God's beauty reflecting through its charm. Therefore, proper intervals are

prescribed to serve both the direct and the indirect objects of coition. This is necessitated hygienically too.

Now the question arises as to the length of the intervals. To ascertain this we should take into consideration the climatic influence, the professional necessity, and purity need be taken into consideration to ascertain the length of the intervals

The climatic influence, the professional necessity, and purity, as we do in matters of taking food, drink and sleep. For purity we should patiently wait for the consorts, the periods and places hygienically, socially and

spiritually justified for coition. These necessitate that we ought to restrain our sex appetite to render ease and happiness in serving the direct and the indirect objects of coition. * Instructions on the subject may be found comprehensively dealt in our respective religions. However, no arrangement should be made without mutual consent of the pair

No sense pleasure is so maddening as coition. Its charm proves the sweetest, and it therefore requires that we should be most careful to utilise it. One should cast anchor in some harbour for safety, and generally stick to the consort once chosen. Let us have a quiet life with our respective consort to taste how sweet

* “सुखार्थी संयतो भवेत्”।

coition is, and how much are we beside ourselves with its charm though for a while. Let us at the same time realise that the charm of beauty appreciable by coition shines for but a definite period in life to draw our serious attention to God's Beautifulself, incomparably reflecting through the charm of coition.* Let this charm therefore, best actuate us to love His Beautifulself

* There is a practice to prolong the charm of coition so that both the consorts may be beside themselves with the joy for a considerable period while their minds will fully shun the restlessness. In this state of the mind, or better say, in the temporary disappearance of the mind, they feel themselves more or less self-conscious though for a limited period. Self or soul being the source of inexpressible joy, the more they feel self conscious, the more they grow inexpressibly joyful. In course of time and the practice, they absorb themselves in appreciation of some virtues of the soul. This leads them to realise Monism, † and later on Special Monism † in further development of their appreciation. Once realising Special Monism they reach the Goal, and ever enjoy in service to God's Beautifulself. The practice is stated generally like this. Both the consorts stop in coition the movement of their sex organs as soon as the semen and the secretion of the female organ are discharged and mixed. They take care that the mixed fluid may not be spoiled. Then by controlling the respiration both the consorts make their respective bodies vacuums to the utmost, and close by some methods all the doors of the body except the sex organ. Hereby the mixed fluid gets in each one's body by the atmospheric pressure. The union of the two fluids and the stoppage of their loss are stated to prolong the charm of coition. The practice however, needs be based on a great deal of preparation for several years together.

† For details vide the Appendix

Food and drink, sleep and coition should needs be enjoyed in just agreeable qualities and quantities to live a life undisturbed in the pursuit of the life's end. It is not at all wrong to enjoy them so.

One is not blamable to enjoy food, drink, sleep and coition in agreeable qualities and quantities.

A person thus enjoying food need not think himself (or herself) unworthy for the spiritual culture. Similarly, one thus enjoying coition need not think oneself unworthy

for the same.

But the spiritual culture is facilitated by lessening the amount of food and drink, sleep and coition,

Regulating & lessening to the minimum the food and drink, sleep and coition to facilitate one's spiritual culture

provided their proper qualities are observed. Many have experienced some spiritual perception by keeping aloof from coition and lessening their food, drink, and sleep to the minimum in their volitional pursuit of the same.

Many suffering from unbearable diseases are found to lie before their deities on the vow, either to ensure recovery or to

An example breathe their last in the pursuit. Then they strictly abstain from coition and the like, lessen their food, drink and sleep to the minimum, and concentrate their mind to the earnest prayer for the recovery. Within some days or other, they come to learn through spiritual perception the

secrets of their respective recovery. Later on, they observing the secrets verily recover from their diseases. These may be practically experienced.

Our animal propensities grow feeble, as we lessen our food, drink, sleep and coition to the minimum.

Why fasting with abstinence from coition, & sleep to the minimum are recommended in the spiritual culture

That is why fasting with abstinence from coition, and sleep to the minimum are strongly recommended in the sacred observances of the Hindus. They not only enfeeble our animal propensities, but also

help us in the spiritual culture.

Concentration of the mind is the foremost consideration in the spiritual culture. The sunlight cannot readily burn something, but when some of the rays are made to converge with the help of a concave lense, the light so focussed can readily burn a combustible thing. Our mind is always restless, and in consequence its powers like the rays of the sun diverge on various objects. If the

Importance of the concentration of mind.

powers are made to converge, the concentration of mind takes place, and then the mental operation grows so intense that even a most difficult task is easily performed Let us concentrate our mind, and the spiritual culture is sure to be facilitated.

In the first stage, food, drink, sleep and coition in just agreeable qualities and quantities are prescribed

Gradation of stages in the spiritual culture.

with occasional fasting and abstinence from coition. In the later stage however, we should gradually lessen food, drink, sleep and coition, and increase occasional fasting and abstinence from coition. Thus we should go on till we can lessen the former to the minimum, and increase the latter to the maximum. Then we are to take them in such qualities and quantities that are unavoidable to live for nothing but the spiritual culture. This necessitates that our labour especially physical must be lessened to the minimum. Hence we are then required to keep aloof from worldly concerns, just and unjust, and to lead a quiet life. These are sure to stand against disturbances both physical and mental to preserve the proper composure of mind, favourable to the spiritual culture.

Mind is easily concentrated to an object interesting to us. This may be practically experienced by every one. I have a wonderful experience of the

Interest & Attention are co-related.

truth Once in operation of a planchette I was one of the operators. All the operators were advised to concentrate their respective minds to the appearance of the departed one, so far remembered. We tried

An example.

accordingly, but to our greatest despair the planchette did not move at all. We grew doubtful of its operation. Shortly after, I met a doctor friend of mine who had much practical experience in the matter of evoking spirits of departed ones. I told him everything of the attempts, and he said that we could not concentrate our mind though the appearance of the departed one was well remembered. Then we made a fresh attempt in his presence. We, the operators were advised by him to think of our respective interesting objects. We did accordingly, and to our greatest surprise the planchette at once began to move to and fro. Let the object, we think over be interesting to us, and our mind is sure to be readily concentrated to the same. So interest is the first consideration in the concentration of mind.

Appreciation of beauty causes interest & interest causes attention

Beauty is ever interesting, but it requires to be appreciated for the same. Let a person appreciate some beauty, and it cannot but be interesting to the person. Then the person can easily concentrate the mind to the same.

Let us therefore consciously appreciate God's Beautifulself possibly reflecting through all beautiful objects of the world. This is sure to arrest our interest whereby we are able to concentrate our mind to Him. Every beautiful object reflects some beauty

of God's, and we are to consciously appreciate it for realisation—How beautiful God is, how interesting, better say, how charming His beauty is, and so how loving He is ! This is verily

How to concentrate our mind to the meditation of God.

to ensure our concentration of mind for the meditation of God, provided we live possibly undisturbed physically as well as mentally by regulating the qualities and the quantities of our food and drink, sleep and coition

God is ever too vast to be perceptible or thinkable. But He lacks no beauty and power to appreciate our need and difficulties, and manage accordingly. When a devotee earnestly looks for Him, He appears before the devotee with such an appreciable beauty that clearly proves as the end-all of all the desires.

Therefore, what is essentially required is the earnest desire for God. Let our realisation—"How loving God is!" incite our earnest desire for Him. But we are concrete, and so invariably need some concrete idea of God. God is abstract. But He lacks no power to appear as concrete, if He wishes. So we are not wrong to think Him concrete for our advantage. There is a photograph of my dear mother,

God has power to appear as concrete

but it is not my dear mother. It is a symbol that
 Sight symbol represents in my mind everything
 about my dear mother. It facilitates
 my thought about my mother through sight. This
 is hence a sight symbol of my dear mother. There
 Sound symbol is another symbol, and it is the
 name of my dear mother. It too,
 facilitates my thought about my mother. It serves
 the same purpose, but through sound. So this is
 a sound symbol of my dear mother. These symbols
 best serve us as the thought instruments. Accordingly,
 we should have sight and sound symbols of God
 to facilitate our meditation.

Let one's prayer by meditation have as the thought instruments both the sight symbol and the shound symbol of God in the primary stages specially. Both the symbols however, ought to be selected to one's own choice. A person should meditate God through the selected sight symbol at heart, pronouncing the selected sound symbol verbally and later on mentally with an earnest desire for God. In other words, a person should meditate his (or her) selected appearance as the symbol of God, verbally and later on mentally pronouncing His name to his (or her) choice, with an earnest desire for service to God, ever infinite Joy incarnate.

Utilisation of sight and
 and sound symbols to
 the meditation of God.

CHAPTER XXVI

A Brief Survey of the Subject

We live for joy, the outcome of our appreciation
The Answer. of beauty. So our life is meant for
making all possible arrangements
to appreciate Beauty.

Conscious realisation—
how lovely God glows
through varieties of
beautiful objects

Let us consciously realise with all our senses
and mind how beautiful God glows
through varieties of beautiful
objects before us. How loving
He is! Must we have Him, else
our cries of heart shall not cease.

Prayers for God's grace
for conscious realisa-
tion of the truth

The influence of ignorance stands in way to the
realisation. Hence God's grace
should be earnestly prayed for, that
we may be attracted not by His
beautiful objects but by His Beautiful-
self reflecting through them

The said realisation
follows some regard
for God

the first regard

Utilisation of the first
regard for God.

If the principle is sincerely
followed, some regard for God
verily appears in our heart. Let
the first regard for Him be utilised to earnest
prayers for more regard for Him
that it may turn into love.

God is so beautiful that He is ever infinite Joy
Whoever looks for joy incarnate. Whoever looks for joy
looks for God conscious- looks for God consciously or un-
ly or unconsciously consciously. We live for joy, and
therefore live for God consciously or unconsciously.

God's Beautifulself attracts us through varied beautiful objects of the world. It is some light of the sun that makes the moon so beautiful, else the moon herself is not so. Similarly, no object can look beautiful, unless His beauty reflects through the same. Let us be conscious of the truth, and we cannot but love Him

The freer we are from dirts and stains,* the more our beauty is discovered, the better we can appreciate God's beauty, & the more we are attracted by God

freer from dirts and stains* to better reflect His beauty so that we may better and more appreciate His Beautifulself. Let us be more and more beautiful and His attraction shall be accelerated

Our free will should be exercised to enhance God's attraction

the earliest possibility We must not exercise our free will for nothing else as the main point of view.

We are advised to exercise our free will in the

* By dirts and stains we mean everything that covers our beauty outward and inward

† Vide 'The free will of a creature' at the page 112

The more we thus appreciate God's Beautifulself, the more we are attracted by Him. But our beauty requires to be developed for proper and more appreciation of His Beautifulself. In other words, it is required that we should be

We have some free will. † It should be so exercised that God's attraction may be accelerated day by day to bring about the union at the

struggle for justice to development of our beauty, outward and inward. Development of our beauty, outward and inward is sure to accelerate God's

God's grace should be prayed for, that we can exercise our free will in the struggle for justice to development of our beauty. attraction But the motivation for the struggle depends on freedom from the influence of Ignorance; and freedom from the influence of Ignorance is not possible without God's grace. So it stands, God's

grace must be prayed for in right earnest that we can exercise our free will in the struggle for justice to development of our beauty, outward and inward

If we thus proceed in the exercise of our free will, we cease to stock the seeds of our future weal and woe. We cannot avoid our present weal and woe,

Free will and God's Mercy for steps against the influence of Fate because we have to reap as we sowed. But to err is human, and so we deserve to have the justice tempered by God's grace. It there-

fore, requires that we should, in right earnest pray for God's mercy to lessen the fury of our present weal and woe so that we may live undisturbed in the pursuit of the life's end.

We should therefore, earnestly pray to God to well direct our free will for our service to God's Beautifulself. Earnest prayer to God is as essentially necessary to us, as the helm to a vessel. This

can safely lead us in the sea of life, however turbulent. But it necessitates our firm belief in God.

Firm belief in never-failing protection of God

God is omnipotent and therefore, able to disperse any mist of trouble, we are put in. God is infinitely beautiful too, and so lacks no beauty to grace us with His all-assuring help, if earnestly prayed for. God's omnipotence and infinite beauty being unquestionably admitted, our confidence in His never-failing protection cannot but be confirmed.

There is a saying— man proposes but God disposes. There is however, much difference between what man proposes and what man earnestly prays for. Let us test our belief in Him in the practical fields and we cannot but be charmed by its supernatural power. We should however, have patience enough to await the result.

Super-natural power of belief in God

Our struggle for justice is intended for setting the whole machinery of our good qualities to work. In course of the procedure, our spirit of justice grows strong, but the struggle proves tedious and disturbing in the later period of life. Then we aspire after quiet life, undisturbed by the acts of justice and injustice, so that we may better devote ourselves undisturbed

Struggle for justice is a necessity in the first period of life, but only the spirit of justice is n the later.

in earnest prayer to God. So we then require to live under the safe custody of a worthy son or daughter, or of sincere monk for the purpose. God sees our heart and mind. Therefore, we are justified to live in the later period of life with the proper spirit of justice

Stronger spirit of justice, more confidence in God's never-failing protection, and more earnest prayer for service to His Beautifulself are to be aimed at in the later period of life uninjured, in stead of struggles for justice as needed in the first period of life. We should then whole-heartedly dedicate ourselves to more earnest prayer to God with more confidence in His never-failing protection, and our free will for nothing but service to His Beautifulself.

We should possibly keep aloof from maddening beauties, and need but such necessities of life that are inevitable to live a life preparing for service to God's Beautifulself as the life's end. We should, by

How to live

every means avoid all kinds of enjoyment that stand against our life's end. We should regularly follow the routines of our food and drink, sleep and coition, to be prepared in consideration of the points * already discussed, so that we may live undisturbed to serve the life's end. Must we never indulge in whims. We are to lead possibly plain living and high thinking to facilitate the attainment of our life's end.

* Climatic influence, professional necessity & purity.

We should have the best type of love with God, and it is conjugal love. Mere verbal expressions of We should have conjugal love with God conjugal love and its supremacy cannot actuate us to love Him so, unless we have some practical experience of the same. Let us therefore, taste the charm of conjugal love among ourselves before Conjugal love with a person needs be tasted we have it with God. Let a wife first appreciate how charming ahead conjugal love is. Let her subsequently appreciate that she enjoys some beauty of none but God's reflected through her husband's body and mind. Let her then appreciate some beauty of God's, possibly reflected An example on her husband, as she beholds and enjoys the image of the infinite sky, reflected on the water contained in a little hole. While deeply enjoying the beautiful image of the infinite sky reflected on the water of the little hole, she fails to differentiate the water of the hole from the image of the sky, and therefore gets absorbed in the beauty of the infinite sky, so far grasped through her eyes. It is not Sublimation of conjugal love with a person. the water of the hole but the reflected image of the sky that draws her attention. Similarly, it is God's loving reflection that makes her husband so loving to her. Let her consciously appreciate how loving

does He look through the mediums of her husband's body and mind. Let her practise the appreciation, and she will be able to love God through conjugal love, or in other words, she will then love her

supreme Lord through her beloved
An esp privilege to husband. This is indeed, an
the softer sex.

especial privilege to the softer sex.

The harder sex too, can enjoy the privilege, though not in the same way. Each of a pair equally enjoys the conjugal love, and neither shares more or less. So a husband too, can appreciate the charm of conjugal love and its supremacy, as his wife. Let him

realise his nature, and it will let
him know that he really belongs
to the softer sex,* though he out-
wardly appears as a husband as if

to perform the act in the stage of the world. Therefore, let his appreciation of conjugal love and of his nature actuate him to love God as the dearest husband. Such is the blessing of conjugal life.

God's Horribleself and Omnipotentself are meant

for guiding us to-wards His Beautifulself. His Beautifulself is infinite Joy for ever. We live for joy, and therefore, should consciously live for service to His Beautifulself as

Our life is meant
for the necessary
preparation, for service
to God's Beautifulself

* Vide the chapter XVII.

our dearest Lord. † Our life is verily intended for making all the necessary preparations for the purpose, and this is just the all round answer of the question—why to live.

This is a task to lord over all other tasks of life. We must be conscious of the truth, and co-ordinate all other tasks to serve the purpose of this principal one. Hence let us with all our senses and the mind do just whatever are necessary for service to His Beautifulself playing hide-and-seek with us through varied beautiful objects before us. Thus let our senses and the mind serve us as the means to the end

This is a task to be begun at the earliest possibility. The earlier, the better. Hence early youth serves the best, and the old age the worst. Early youth is meant late adolescence, and it appears like a flow tide in life. If this tide is taken at the flood to

When the begin the task. begin the new voyage, it will hurriedly move us to the destination.

Now all the hidden buds of our mind and heart naturally burst into flowers and flood us with an intoxicating sweetness. That is why this is said as the best period to make the start for service to His Beautifulself. It is foolishness to leave the matter for the old age.

† Lord is meant here as the Husband.

Let us sow the seeds in early youth to properly cultivate the field in the middle age so that we may reap the paddy in old age. Let us therefore, be most careful to utilise our youthful age to this task, as the main point of view

God is so beautiful that He is Joy infinite. Service to His Beautifulself means to joy for ever. We must ever be conscious of the truth, and regulate all our activities for His sake. Let us for His sake alone, do whatever is possible with all our senses and the mind

Possibility of Realisa-
tion to make the preparation. God is too vast to be appreciated with our senses and the mind, and what is beyond own senses and the mind cannot be conceived by us. But He is powerful and beautiful enough to realise our need and difficulty, and manage accordingly. So He assumes an appreciable appearance for His devotee in consideration of his (or her) just need and ability.

Let us with all our senses and the mind appreciate how loving is He, glowing through varied beautiful objects of the world. Hereby we shall be self-actuated to have regard for Him. This is what is called positive discipline. If one's nature is not suitable for it, negative discipline is necessitated. Then He persuades us to it through His influence exercised by

means of varied prizes and punishments in life after life. So much does He care for us ! His love for us knows no bounds.

The varied beautiful objects before us seriously draw our attention, and we cannot help running after them.

Futility of our usual struggle for beauty. We enjoy an object of sense as long as we can, and not more. This shows our inability to fully appreciate the beauty glowing through the object, and the failure calls forth our exhaustion. However, the taste of sense pleasure attracts us more and more, and we cannot escape it in spite of our repeated exhaustion. Thus the struggle goes on, till our sense grows too benumbed to ensure the beauty of the object as if receding at our failure to utilise it.

Let the failures of sense pleasures to make us fully contended divert our energy to appreciate the message, the varied objects of our senses and the mind declare. We must have the entire beauty glowing through all beautiful objects, else the cries of our heart shall not cease. Our usual struggle

Let our failures make us wise
for it proves failure. Should our failures follow the failure ? Should not our failures be the pillars of success ? We must be wise by our failures in the usual struggle. We must no more jump on some

beauty to dash against its covers to our mortification at the failure to reach it.

We must not therefore, any longer waste our time and energy to blindly follow the objects of our senses Preparation for the life's end. and the mind for the repeated failures and mortification. Let us enjoy them so much as to preserve the possibly undisturbed states of our body and mind, so that we may acquire day by day more and more earnestness for God's Beautifulself reflecting to but a little extent through all beautiful objects of the world. This is just the preparation for which should we live.

Let the objects of our senses and the mind serve us as the motivating agents How loving is that one attractively glowing through all beautiful objects ! The rays of His beauty possibly reflects through all beautiful sights and persons His sweet voice echoes through all varieties of sweet tones and tunes The The motivating agents. charm of His sweet touch proves through all sweet touches. His smell leaks out to but a little extent through all varieties of fragrance and the like Some other aspects of His beauty attracts us through varieties of pleasing tastes How loving is He ! How variedly does He attract us through various objects of our senses and the mind !

We must not harbour in anything or any one else, but run onwards until we have Him peeping through all beautiful objects. Secular joys are but bubbles. They appear to serve us as the guides, and never as the resorts. We make mistakes as we take them as the resorts. Let us therefore, take them as the guides to our wished-for One, and proceed onwards without halting for any guide's sake.

Hark, His sweet calls echo through all beautiful objects. How loving and maddening His calls are! They reach even the inmost corners of our heart and mind. We can't live at rest. Let us realise, Who so calls us. Let us realise, we cannot but respond to His calls. Let us realise, we cannot justly respond to His calls and so we suffer. Let us realise, it is He, we have been seeking about life after life. Let the realisations move our heart and mind with burning zeal for Him, and this is just what is required to have our ever wished-for Object of life.

APPENDIX

The contents of the book are given in the light of that part of Hinduism which may be regarded common to almost all religions in their higher stages.

No religion is superior to another. Different religions & their common elements. The fact is that different religions are like different text books adapted to peoples of different abilities. Besides, sermons of different saints of even the same religion more or less differ, as they were meant to suit the abilities of the people in different ages. Jesus could have said what Muhammad said, but he had not, because the recipients of both were not of the same standard. Buddha had not preached what Shankaracharya did, though he could have done so, and it was because the standards of their recipients verily differed. However, what is said in one religion may be found in another in some way or other, in dealing matters for people of the same standard. Thus we have common elements of different religions.

The Koran belongs to not the Muhammadans alone, but all human beings. It is one of the properties of mankind, as the Bible, the Vedas and the like. Every man and every woman has just right of such books. But which of them a person will

The common properties of mankind

utilise to serve the purpose depends upon his or her option.

The principle of Pranayam * is highly spoken of, in Hinduism in order to concentrate the mind in meditation of Brahma. The principle may be practised by a Christian too, to concentrate Assimilation of religious principles his mind in meditation of God.

The principle shall prove equally helpful in both the cases. And God shall not be displeased to see the Christian practising the principle laid down in the Hindu scripture, to concentrate the mind in His meditation. It is ludicrous to think it otherwise. God has been described so beautiful that He is infinite Joy for ever. That is why service to God means to joy for ever. My readers, test your respective scriptures through the proper sense of reasoning, and you will appreciate the truth. Let it be so with the other principles dealt with. This is just what is called assimilation. From this point of view I venture to place the exposition before all without any distinction of caste and creed.

The theory is based on the Sankhya and the Vedanta philosophies, and dealt with from the æsthetic point of view through out the course

* Pranyam is a process of controlling the respiration for the concentration of mind

On investigation of the inner self of the universe, Kapila, the greatest and most ancient psychologist and philosopher has laid down in his Sankhya Philosophy that Male and Female Energies are the only ultimata to the best of his realisation. The truth declares dualism, and so it stands against Monism of the Vedanta philosophy. But in the later development of Monism, we get Special Monism in the Vedanta philosophy which verily confirms the doctrine of the Sankhya philosophy with some addition. Now let us briefly discuss the doctrines of Monism and Special Monism to have a clear light of their relation.

Monism declares that all the universe is the revelation of but One. That One reveals in various forms and manners wherefrom arises our idea of many. There is nothing or none but that One. If all about a lump of earth are understood, all earth is understood. Similarly, if I can realise myself, I can realise that One; if you can realise yourself, you can realise that One. And that One is infinite Joy for ever. † To realise that One therefore, means to appreciate Joy infinite. The doctrine declares that one realising that One realises

† “आनन्दाधये व खल्लिमानि भूसानि जायते, आनन्देन जातानि जीवति।” वेद.

oneself part and parcel with that One, and cannot help losing oneself in infinite joy.

Special Monism is the later development of Monism, said above. Special Monism like Mopism declares

that all the universe is the revelation
Sp. Monist of but One that is infinite. That infinite One is divided into three Energies, namely, Male Energy, Female Energy, and Ignorance Energy. Again each of the Trio (i. e. the three Energies) is infinite, though the Trio together is infinite. This is beyond our conception but is just the truth.*

The doctrine declares that pleasure 'play and sports' have ever been going on between Male and Female Energies through Ignorance Energy as the Mediatress. Each of the Energies being infinite, Joy has ever been sparkling on, through their pleasure 'play and sports'. Thus the Trio together is ever Joy infinite. Sometimes preparations for pleasure 'play and sports' between Male and Female Energies go

Preparations for pleasure 'play and sports' between Male and Female Energies go on under the guidance of Ignorance Energy. Male Energy is the giver and Female Energy, the recipient. Male Energy is infinite Beauty,

* From a sum to infinity in Arithmetical Progression, if a number is subtracted, the remainder is accepted as infinity, though it is beyond our conception. Accordingly, let us accept the truth though beyond our conception.

and Female Energy is the entire Creature craving for service to Male Energy, that is in other words, craving for service to infinite Beauty ; and service to infinite Beauty means appreciating never-ending Joy. This well confirms the doctrine of Sankhya philosophy. But the Special Monism is far more than the doctrine.

Joy varies as the warmth of love, and the warmth of love varies as freedom in love. As for example, love between a paramour and his concubine is far warmer than love between a husband and his wife.

Freedom in love is a necessity for intensity of love

It is because of the fact, that there is no freedom of love in the latter, as it is in the former. A concubine is not duty-bound to love her paramour, as a wife is to love her husband. It is for this reason that a concubine's love for her paramour proves far more maddening than a wife's love for her husband.

Ignorance Energy stands as specimen copies of infinite beauty of Male Energy to give Creature an alternative to love. Creature are at liberty to exercise their free will to love either Male Energy, or Ignorance Energy identically beautiful though Ignorance Energy as apparently. This is intended the Mediatress bet- for giving creatures freedom in

ween Male and love. A creature may or may not Female Energies love Male Energy. A creature ought to have much freedom in love, otherwise the creature's love for Male Energy shall prove cold. If a creature chances to love Ignorance Energy, the creature is guided by Ignorance Energy through negative discipline*, and is in course of time self-actuated to love Male Energy, the true wished-for One so long groped about. Thus Ignorance Energy serves as the mediatrix to bring about union between Male and Female Energies. Hence Ignorance Energy is sometimes called Maya, and sometimes called Yoga-Maya

God is Joy infinite. One realising oneself part and parcel with Him loses the idea of the separate existence, and so exists as He does as Joy infinite. So says the doctrine of Monism.

However, in the later development of meditation a self-conscious person comes to realise that God is endowed with so and so many qualities that he or she as the case may be, cannot but love Him for love's sake†. This breaks down the impenetrable

* Influence exercised by means of varied prizes and punishments,

† आत्मारामाय हृदयो निषेद्याऽप्युक्तम् ।

कुर्वन्नाहेतुकीं भक्ति इष्यमृतगुणो हरि ॥

श्रीमद्भागवतम्—१८ ऋचः, ७८ अध्यायः, १० श्लोकः ।

rampart of Monism While describing the power and knowledge obtained after salvation, Vyasa Dev says in the fourth part of the fourth chapter of the Vedanta Sutra that one, however powerful, cannot have the powers of creation, protection, and destruction, as these are absolutely reserved for God alone. This verily confirms the doctrine of Special Monism.

Prahlad, the great devotee, having lost himself in the meditation of God had no idea of his separate existence But he could not so continue much longer. His deeper meditation let him realise that God is endowed with so and so many qualities that his separate existence appeared quite distinct, and then he could not but love Him ; and then there appeared before him God with so and so much beauty that could readily satiate all his desires implicitly.

Thus Monism is found to give way to Special Monism in later development of meditation, confirming God distinct from Creature, however inconceivable at first. Like God, Creature cannot include all, though Each is infinite in its own place.

AUTHOR'S APPEAL

The secrets of life are not intelligible without understanding some religious principles of the common basis.

Such religious principles are not horrible, but easily acceptable and practicable to be interpreted into ordinary activities of daily life. Hence we have not to keep aloof from man and money, as needed in asceticism.

The contents of the book are not unknown, but polarised by familiarity. However, they are strongly based on the sermons of some great authorities, though they have been interpreted through the common sense point of view to facilitate the understanding.

The speciality lies in discovery of an exposition that will enable my sincere reader to appreciate the significance of the truths preached by the great.

Now the question arises whether or not the exposition affects the sufficiently definite ethical standard. Some say 'Seek ye first the kingdom of God and righteousness.' They think it wrong to say, "Seek everything that is attractive in the hope, that even it is of a lower type, its charm, failure and satiety will lead one enjoying it to a recognition of righteousness." So they disagree to accept the exposition through fear of relaxing the routine tendency of ethical rigidity. But what do they advise those who have not had

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the desire for the kingdom of God and righteousness ? They have the only means for the same, to exercise influence over those by means of varied prizes and punishments , but this is the negative discipline. On the other hand, what they think wrong is the positive discipline so highly spoken of in the present age. Beauty is attractive. God's Beautifulself reflects to some extent through every beautiful object for a certain period But for His beauty no object can look beautiful. Let every beautiful object therefore, serve as the messenger of His beauty Let the sense-objects be enjoyed with a view to appreciate how loving His beauty glows through them. Thus we shall be self-actuated to have the desire for the kingdom of God and righteousness. This reasonably supports the end of ethics, in stead of affecting the ethical standard. The routine work of ethics gives but suggestions that are best applicable to those who have not had the power of reasoning. Mere suggestions cannot stop one to run after the beauty glowing through sense-objects. That is why in days of yore the varieties of punishments which were far more dismal than those of the present age could not stop them to commit the usual crimes. However, the negative discipline too, has some importance. It is to supplement the positive discipline whenever necessary

The exposition is specially meant for those who

have not had the desire for God and righteousness. It is to be serviceable to others too, but as a helping one

The fury of our affinity for joy invariably dares our repeated disappointments and mortification in the pursuit

Joy is the outcome of the realisation of Beauty. Therefore the realisation of Beauty is the ideal.

Joy must be had, and so the principles for its attainment should needs be tested and tried in consideration of place, time and recipient until and unless one has it to one's fullest contentment.

The principle of renunciation gets but verbal acceptance in the household life. The principle of Yoga is interesting, but cannot be sincerely and safely followed by householders. The principle of non-attachment is agreeable, but its general exposition is rather threatening. Some say, "Let a person be self-conscious before the same lives a household life. Then the person will be able to live through non-attachment, as an actor does to perform the act in the stage." Some say, "Let a person live as a representative of God's A Viceroy acts as the representative, and has no personal attachment to any affair in the term of office Let a person live likewise"

The exposition has been made from householder's point of view.

The exposition has been given through æsthetic importance of life, and is intelligible in the practical knowledge of some scientific basis.

My reader is warned against deception of the professional preachers

A request has been made to enjoy earthly objects consciously to serve the life's purpose, and not blindly as we generally do to our repeated disappointments and mortification.

Beauty is that which pleases. The sensual pleasure has some beauty. Now the question is whether the sensual pleasure should be aimed at or not. The sensual pleasure for sensuality's sake is not permissible, as it blocks up our foresight against the covers of the sense objects. Beauty of some sensual pleasure is enjoyable to extend our foresight to appreciate that every sense-object reflects God's beauty as the moon does the light of the sun, how attractive His beauty glows through the sense-objects as the mediums, and that we cannot be contented until and unless we have Him, the ever wished-for One.

To struggle for justice should be our principle mainly to unfold our beauty.* To distinguish justice from seeming justice a few examples have been set on the bases of the maxims —‘the end justifies the means,’†

* Vide the chapter XI

† Vide the chapter XXIV.

and 'the greatest good of the greatest number. But everywhere 'unfolding our beauty' should be mainly intended for because of the fact, we need be beautiful more and more to accelerate our realisation of Beauty, the ideal.

No fuller definition of goodness is necessary. The more beautiful we grow, the more can we realise God's beauty. The more we can realise His beauty, the more we have the desire for Him. The strength of our desire for God should be the criterion of our goodness.

My readers are expected to test the exposition in the light of their respective religion in the higher stage, through the proper sense of reasoning

The book has been written in English with a view to circulate the exposition in different soils.

The language of a literature verily differs from that of a book on scientific or philosophical discussion. The former stresses on idiom, but the latter on expressiveness. My book is on the philosophical discussion, and so need not be expected to possess very idiomatic expressions.

In "WHY TO LIVE" Mr. Rampada Maity B.A.B.T. has tried to look at some of the fundamental problems of human life with the eyes of an ardent thinker. He is, however, not sophisticated with philosophical doctrines but takes his stand on common sense. Believing that man instinctively seeks joy, he appreciates the need for balance and judgment in its pursuit. He is sincere in his conviction that it is only when this natural craving for joy is diverted towards God and life is governed by really practicable religious principles that man can be happy and contented. In his views enjoyment of the practical life by a house-holder can be fully consistent with devotion to God.

Mr. Maity has written with the passion of an earnest seeker of truth. He has interpreted the Indian view of life on the basis of his own individual life and thought. I believe that the book will have special appeal for those who are interested in fundamental aims and principles of human life. The book will also prove to be a stimulating introduction to the essential aspects of Vedantic thought in non-technical language for those educated men who are curious for the same but cannot afford to go into a detailed study of it.

Post Graduate Dept Calcutta University	H. P. Maiti M. A. Professor of Psychology. Calcutta University. 21. 9. 45.
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Mr. Ram Pada Maity's 'WHY TO LIVE' is an interesting attempt to solve some problems of life and its significance. The author is a man whose mind has not been sophisticated by the teaching of any school of thoughts. Without any bias or prejudice he preaches the secrets of life as he himself has seen and understood them in his own life. The perusal of the book reveals throughout the author's sincerity of purpose and firmness of convictions which are to be found only in those who have felt what they profess. Though the author confesses that he has "said nothing new" in the book, a careful reader will find a lot of new facts there in.

Ashutose College
Dated the 30th July,
1945

Katyayanidas Bhattacharya M. A.
(Gold Medallist)
Professor of Philosophy
Ashutose College, Calcutta
Examiner, Calcutta University.

I have carefully perused the book "WHY TO LIVE" by Mr Rampada Maity B. A. B. T. The author has written—a very interesting book, and though at times he had to tread on very critical grounds I conclude that he has produced a thoroughly readable book. It is essential to-day that a citizen—actual or prospective, an adolescent or an adult—should in

India be helped to see life in its totality. We find to-day in the world at large and in India most certainly a dichotomy—the material and the spiritual aspects of life emphasised compartmentally and absolutely exclusively. But life is one—its material or physical is as much a reality as the moral and the spiritual aspects Hinduism, in my view, made the deepest study and presented the clearest concepts. They showed the relative position and the importance of each, and explained how to evolve a balanced equilibrium and produce the finest type in the largest number of human species. Unfortunately a foreign system of education and an alien mode of approach to life snapped the continuity of thought and created hazes, while in the largest number the orthodox Pandit stepped into lifeless ruts and failed to interpret formulas and texts in the context of day to day problems. The result is a spiritual decadence, a moral deterioration, and a mental stagnation. It is time that other people should come in and attempt in even a small way to clear the debris of dead thoughts. I therefore, consider Mr Maity's efforts to be welcome, as an attempt in that way. What is truth is universal, else it would not have been truth. The technique for the realisation of that truth is universal and unpatented method which every one has a right to adopt and follow up. In the

Appendix the author has explained the position. I am sure the book will have a wide circle of readers and many of them will offer suggestions which will improve it still more in future editions.

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Calcutta 1945

Bijoy Behari Mukherji
(Rai Bahadoor)
Director of Land Records Bengal
Retired
Advocate, Calcutta High Court.

I have read the book "WHY TO LIVE" written by shreejut Ram Pada Maity. The author has dealt with many religious questions from a common sense point of view. He shows that all men want joy and says that the things of the world should be enjoyed with the idea that these things come out of God and that we can experience God through those things. It may be observed that attachment for objects of sense is a hindrance against God realization. Hence the sacred books prescribe many rules for regulating the enjoyment of senses. The idea is that attachment for worldly objects should gradually decrease and ultimately disappear altogether. So long as there is desire for worldly objects, it is impossible to perceive God. The specific acts prescribed in the Shastras are

also intended to purify the mind by removing all desires.

* * * *

Hinduism can reply to many questions of life which other religions cannot.

There are many fine sentiments in the books. They find to draw our mind to-wards God. They show that the realisation of God is the highest aim of life

3, Shambhu Nath
Pandit Lane Calcutta } Basanta Kumar Chatterjee M. A.
7 9. 45 Retired Govt Officer

Mr. Maiti's "WHY TO LIVE" is an interesting booklet of novel materials. I have found great delight in the perusal of the book. The author should be congratulated on the production of the such a work.

Asutosh College
Bhowanipur, Calcutta
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K Sen. M. A.
Vice-Principal.

ERRATA

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ii	21	—	the (after In)
5	I *N. 2	Necety	Nicity
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60	20	,	.
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"	I N .3	"	"
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* Inside Note.

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97	Foot Note	concentrates	begins to concentrate
99	2	it	nil
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103	last	beaties	beauties
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114	12	evert	avert
119	26	natures	nature
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121	last	atter	latter
129	I. N. 1.	spiritual	spiritual
132	15	shound	sound
137	last	and	end
138	11	anpreciate	appreciate
139	I. N. 1.	six	sex
139	I. N. 3	, (after preparation)	nil
140	I. N. 2	the begin	to begin
"	22	mind and heart	body and mind
141	14	own	our
142	14	ensure	let us appreciate
143	15	one	One
"	17	reflects	reflect
144	4, 7	guides	messengers
"	8	guide's	messenger's
ii (Ap.)	Foot Note	Pranyam	Pranayam
iv "		infinity	infinity
vi "	2	Eneregy	Energy
vii "	15	—	and (after then)

